

GREGORII POSTHUMA:  
OR,  
CERTAIN LEARNED  
TRACTS  
WRITTEN

By JOHN GREGORY, M. A.  
and Chaplain of *Christs-Church in Oxon.*

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Together with a Short Account of the  
AUTHOR'S LIFE,  
AND  
ELEGIES on his much-lamented DEATH.

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PUBLISHED BY  
*His Dearest Friend J. G. B. D. of Merton College.*

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TO  
My highly Honoured Friend  
FOR  
V E R T U E and L E A R N I N G,  
E D. B Y S H, Esq;

S I R,



NOT to Dedicate This to Your Name and Patronage, were to commit a double Trespas: One against the Will and Purpose of the Dead, (if that may be called a Trespas in this profane Age:) Another against my own Obligations to Your singular Worth, which hath so highly engaged both the Author and my Self, as that for me to think of any other Patron than Your Noble Self, were both Ingratitude and Impiety. But the greatest Examples this Age can give me, shall never prevail with me to be guilty of either.

Wherefore to You (who durst be Charitable at such a time as that, and so Ingenuous as to appear a Lover of Learning in this Age) to You (I say)

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## The Epistle Dedicatory.

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do I present these posthumes of your Learned and now much lamented Client; a man so affected to Learning, as that the very fore-sight of this Barbarity (wherein Learning and Learned Men were to be the Objects of Scorn and Cruelty) broke his heart.

Time was (even among the Heathen) that Learning was a sufficient Protection against Tyranny; witness Antonius Triumvir, who, when Varro (his Enemy, and of a contrary Faction) was list for Death, he thus gallantly superscribed his Name,----Vivat Varro Vir doctissimus.

But I forbear: And having now (Sir) too long perhaps insisted on the Cause of my Sorrows and this Dedication, I heartily recommend you to the Grace of Him who is able to uphold you in these evil Days, and to enable you (*ἀπαρξ. κατεργασάμενον σῖναι*) to stand in this slippery Age.

Your Worships

humbly Devoted,

JOHN GURGANY.

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A  
SHORT ACCOUNT  
OF THE  
AUTHORS  
Life & Death.



THE Desire of Being is not Ambition, but a generous Appetite and relish of Immortality, which Nature her self prompts the Creature to: *πῶς ἡ κτίσις* is an Apostolical Testimony, that the whole Creation aims not only at a Being, but an Eternity of Well-being also. I cannot wonder therefore at the *Egyptians* Industry, to preserve their Memory and Figures to Posterity. Nor at *Abfalom's* Pillar, he having <sup>2 Sam. 18.8.</sup> no Heir to perpetuate his Name; which, if good, is rather to be chosen than great Riches; These may perish with the Wick-  
ed,

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*A Short Account of the Author's*

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ed, but the *Memory of the Just shall be blessed.*

Who then can distrust or oppose this Happiness of good Men, so long since assured by him which is  $\delta \omega \nu$ ,  $\kappa \alpha \iota \delta \omega \nu$ ,  $\kappa \alpha \iota \delta \epsilon \rho \chi \acute{o} \mu \epsilon \nu \Theta$ , the Eternal God, Blessed for ever? Surely none, without the guilt of Theomachie or Ingratitude. Upon this Consideration the wise Son of *Sirach*, that Eloquent Encomiast, raised his Monumental Pillar to the Patriarchs; hence, doubtless, he took his rise to that lofty Panegyrick of the Primitive Saints,

*Eccles 44. 1. Laudemus Viros gloriosos, &c.* Let us now praise famous Men, &c.

And in intimation of him, I might say much in commendation of this Author, whose Worth (as well natural as acquire) was the Miracle of his Age. But my Account shall be brief and plain, as most suitable to the sadness of my Thoughts on this Subject, leaving all Flourish and Fancie to the Gallantry of Poetry, from whose sweet strains I shall not long detain you.

*Camb. Brit.* *Amer sham* in the County of *Buckingham*, ennobled hitherto only by the Honourable Family of the *Russels*, may now boast as  
much

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## LIFE and DEATH.

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much in the Birth of this Author, which happened on the tenth of November, 1607. And though his Parents were but of mean Extraction and Estate,

*Ingenua de Plebe virum, nec census in illo*

Ovid. Met.

*Nobilitate sua major, sed vita fidesq;*

lib. 2.

*Inculpata fuit, &c.*

yet of such noted Piety and Honesty, as gained them love and respect from the Best of that Place: Whence this their eldest Son, about the fifteenth year of their pious Education of him, was chosen by my worthy Friend Dr. Crook, to wait upon Sir William Drake, and soon after on Sir Robert Crook, at Christ-Church in Oxford; where they had the happiness to be under the Tuition of the most Ingenuous and Learned Dr. George Morley, whose Directions and Encouragements to Study were so exact and impressive, as that they soon eased him of farther trouble with this Author.

The Account of this his young Scholar's Studies being above the Leisure of a Tutor to receive, (especially one so greatly and publickly engaged.) For besides mine own Observation of him (enjoying him no small time

*A Short Account of the Author's*

*Æneæ pila,  
Diog. Laert.  
& Lud. Viv.  
de Cor. Art.*

time in my Chamber in *Christs-Church*) he  
confest unto me, That for divers years he  
studied 16 of every 24 Hours, and that with  
so much appetite and delight, as that he  
needed not the Cure of *Aristotle's* drowsiness  
to awake him, or my Observation of his in-  
defatigable Industry, which Magnetically  
drew my Affections toward him; my Love  
being as great to Learning, as my Nature  
unapt and impatient of extraordinary La-  
bours. Hence I loved him unto a Filial Ado-  
ption, and confirmed it after by an Academi-  
cal Exercise for our first Degrees; wherein  
his Worth, like the Rising of the Sun, began  
to discover it self, darting forth such fair  
Hopes and Glimmerings of future Perfecti-  
on, as were quickly espied by the then vigi-  
lant Dean of *Christs-Church*, Dr. *Duppa*, since  
Lord Bishop of *Sarum*, who immediately re-  
ceived him into favour, and soon after made  
him Chaplain of *Christs-Church*, and after that  
his own Domestick, and Prebendary of *Chi-  
chester* and *Sarum*.

For which Favours he now began (about  
26 years old) at once to publish to the World  
his Worth and Gratitude, in the Dedication  
of



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## LIFE and DEATH.

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of his Notes on Learned *Ridley's* Civil Law to his and my Honoured Patron, the Bishop of *Sarum*. In which Notes he made an early discovery of his Civil, Historical, Ecclesiastical, Ritual, and Oriental Learning, together with the *Saxon, French, Italian, Spanish*, and all Eastern Languages, through which he miraculously travelled without any Guide, except Mr. *Dod* the Decalogist; whose Society, and Directions for the *Hebrew* Tongue, he enjoyed one Vacation near *Banbury*: For which Courtesie he ever gratefully remembered him, as a Man of great Piety, Learning, Gravity, and Modesty; of which Graces also this Author was as great a Possessor as Admirer.

Hence those many Tracts, both in *English* and *Latin*, were bashfully laid by in his Youth, as Abortives; some whereof I have here published, and entituled *Posthuma*, as so many Testimonies and Monuments of his General Learning,

For which he was much honoured by the Archbishop  
Acquaintance and Favour of Men of the Land,  
greatest honour and eminence in Learning B. Mountague, B. Lindsey, M. John  
that this Age hath produced; besides the Correspondence Selden, &c.

(a)                      response

*A Short Account of the Author's*

respondence (in Points of Learning) which he held with divers famous Men abroad, as well *Jesuits* and *Jews*, as others.

And now being like the Sun in his Zenith, ready to shine in his greatest lustre, Behold, the whole Kingdom began to be clouded with Judgments,

*Ovid Met.*  
*lib. 1.*

(*Sic Deus inducta nostras caligine terras  
Occuluit —*)

like that *Egyptian* Darkness, which even then began to damp, and hath since quite extinguish'd the greatest and purest Lights of this Nation, such as were not to be parallel'd by any other for Piety and Learning. Among whom, notwithstanding, the Hope of a clear Day preserved this Learned Author a while sufficiently spirited for Study, whereby he composed and published (a little before his Death) those his Excellent Notes upon some Passages of Scripture, in which kind of holy Study he intended to spend the rest of his Life.

But behold, after 20 Years trouble with an Hereditary Gout, improved by immoderate Study, and now invading his Stomach, *Atropos* stands ready to cut his Thread of Life, being laboriously spun out but 39 Years;

## LIFE and DEATH.

Years; when, foreseeing the Glory was now departing from our *Israel*, his Spirits began to fail in an extraordinary manner.

For Recovery and Supportation whereof (his first Noble Patron, the Bishop of *Sarum*, being disabled by Sequestration, &c.) the liberal Hand of a second *Mecænas* was presently extended; which though it could not save him (as *Christ's* did *St. Peter*) from perishing in these Waters of Affliction, yet 'twas not in vain: for, as our Saviour said of that Unguent, so may I of his last Patron's Charity, *Was it not to bury him?* yes, *Matt. 26:12.* and to raise him too with the Trump of Fame, being very active and free toward the Publication, not only of this Posthumous Off-spring, but also of some other of greater Expectation.

And here, Reader, I cannot but drop a Tear for the loss of that his excellent Piece, entituled by himself *Alkibla*.

In which Tract, with very great Judgment and Learning, he vindicated the Antiquity of Eastward Adoration, (especially in all Churches) as far beyond an Altar or a Crucifix (the *Romish* Bounds) as the Flood  
(a 2) precedes

*Jo. Antisch.  
Hist. translated out of  
Greek into  
Latin, with  
Annotations.*

*A Short Account of the Author's*

precedes in time these Superstitious Distinctions of the Christian.

Which gallant Refutation of that Popish Error I the rather mention, because some suspected him a Favoured of that Way : but, to my certain knowledge, their Jealousie was unjust and groundless ; he having often declared and protested, not only to me, but also to many of his familiar Friends, his Abhorrence of Popery, and his sincere Affection and Constancy to the Protestant Religion, as it was established in *England* by Acts of Parliament.

At *Kedlington*, Mar. 13.  
1646. and  
was buried  
in *Christ's*  
Church in  
*Oxford*.

1 Cor. 15.  
31.

And as he lived, so he died also, a most Obedient and Affectionate Son to his Distressed Mother the Church of *England* ; for whole Sufferings he sorrowed unto Death ; a more painful and exquisite Martyrdom than that by Fire or Sword : By These the Soul breaks Prison in a Minute to an Eternity of Liberty and Felicity ; That keeps us on the Rack of Death, not only to the Apostles  $\chi\rho\iota\sigma\tau\acute{o}\varsigma$   $\eta\mu\acute{\epsilon}\alpha\varsigma$ , but even  $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$   $\omega\mu\acute{\epsilon}\alpha\varsigma$ , we die hourly.

This Account would have run into a Volume, should I have given you a Particular of his Vertues ; as, his Courtesie, Humility,

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## LIFE *and* DEATH.

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ty, &c. not disdaining the meanest Scholar, nor proud of his victorious Discourses with the best Learned. And how free and liberal he was of his Treasury, to the full satisfaction of all Inquisitors, I may confidently appeal to all that knew him.

But I must not so remember my lost Friend, as to forget my self in my Promise of brevity; nay, I will rather chuse to be somewhat indebted in this kind to the Dead; well knowing, the Mourners following will compleatly discharge those Arrears: To whom I now therefore hastily refer you.

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Upon

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Upon the DEATH of my Dearest Friend  
the AUTHOR.

Would you the Cause why this my Son did die?  
'Twas to prevent my Immortality.

As Twins, inform'd by one Soul, part being dead,  
The sad survivor lives half-murdered:

So I in my Retirements being fixt

On Him, in Me both Life and Death are mixt.

Nor craves our \* Motto less; though God denies  
To match our Wishes with our Destinies.

What then remains, but that I often look

Upon thee, and enjoy thee in thy Book?

Whose Learned Matchless Lines shall still bring forth  
Thy Lovers, as Eternal as thy Worth.

Who, when we are in Bliss, will sigh, complain,  
And curse the Age suffer'd thee to be slain:

Slain by an Ichabod; and many more:

Whom though this hate, the next Age will adore.

Whose Ashes shall revive, if any be

Fits Subjects for Celestial Chymistry.

Thus shine ye Glories of your Age, whilst We  
Wait to fill up your Martyrology.

And envy not this our Ambition; though

You wounded were to Death, We have Scars too;

And from those Darts: but with this difference; You

Let them stick fast, which we with scorn withdrew.

Thus different Glories in one Sphere may be

Equal in Height, though not in Dignity:

Whilst, like that Manna past, or that in store,

The Leas't was fill'd; nor is the Greatest more.

\* Mic. 4. 2.  
Mic. 4. 2.

1 Sam. 4. 22.  
Masters,  
Cart-  
wright,  
Digges,  
&c.

Oxenford.

J. G. B. D.

An



A N  
ELEGY on the Learned AUTHOR.

**T** Hough you' close Anchorite's contracted Shroud  
Made his innarrowed Carcass seem a Crowd;  
Yet the Cag'd Votary did wider dwell  
Than thou in thy large Roof and spreading Cell.  
Both liv'd alike immur'd : but Mansions space  
To him was Emptiness, to thee was Place.  
Which the Retirements different Ends decide :  
Thine was, to Toil and Sweat, but His, to Hide.

Who, though sat down contented with the store  
Thou brought'st from Nature; coveting no more;  
Yet, like a Wealthy Heir, by that Advance  
Thou hadst liv'd high on thy Inheritance.

Who e're is born to an Estate to's hand,  
Is full as Rich as he that buys his Land.  
And such wert Thou : but, lest free Nature's Gift  
Seem mis-bestow'd, unless improv'd by Thrift;  
'Twas thy strong care to melt down Native Parts,  
And shape up great Endowments into Arts.  
Hence sprung Thy vigorous Pains, unwearied Sweats;  
Whilst each past Toil edge to fresh Toil begets :  
Till thy torn Nerves, stretch'd in their Search before,  
Grow suppler by't, and so put on for more.  
And thy Bent th'ight o're his deep Object cracks :  
Nor Torture brings, but Patience from thy Racks.

Oft did the Sun owe Thee his Morning Streams,  
And at thy Earlier Taper light his Beams :  
When, now declining in his West, and gone,  
Thou bad'st him sleep, for thou would'st Journey on :  
When Midnight Silence did thy Motions see  
As Night were made for all the World but Thee.  
Nor did thy watchful Temples harbour Rest,  
Till thy great Monster-Scriptures fell suppress'd.

Alcides scorn'd to deem his Labour sped,  
Whilst Hydra more or threatening Tail, or Head.

## AN ELEGY on the Learned Author.

No empty, Surface-Learning could suffice,  
No Light, no Floating Notions bound thy Eyes :  
But down thy Plummets dives to th' deepest Sound,  
Still mining through, till it had prest the Ground.

Art hath her Quick-sands, which no Hold endure,  
He strikes the Bottom that will Anchor sure.

While dull We find the Found, the same Mark hit,  
The shackled Circumscription of Our Wit :  
Thy unconfin'd Enquiry bids at more,  
Launches in Deeps ne're Fathomed before ;  
Ploughs the rough Desarts up, scorns Old Abode,  
Or prostitute Directions of a Rode.

Yet thy nice Pilgrimage doth never stray,  
But turns the crooked Maze to Beaten Way.

So through wild Seas th' adventurous Keel is burl'd,  
Not to lose this, but find the other World.

Thy vigorous Brain relieves from lazie Rust,  
Disguis'd in Characters, but more in Dust,  
Gray Customs, which our dead dismettled Sloth  
Gave up, to surfeit the undaring Moth.

Craz'd Giants thus distressed Damsels hold,  
Not by their Strength, but 'cause their Champion's cold.

Euclide and Ptolomy were so thine own,  
As the fair Buildings is the Corner-stone ;  
Whose beauteous Pile doth by the Basis climb :  
Yet this precedes in Worth, though that in Time.

Astrology so obey'd thy Learned Eye,  
As all the Wheels and Clock-work of the Skie  
By curious Nature were asunder ta'ne,  
To guide thy Art, and then set up again.  
And when her Motions jar, her staggering Team  
May fix afresh by thy King Henry's Scheme.

The Sacred Hebrew thy Judicious Rage  
Purs'd, to find its Mystick Parentage,  
With keen and eager, yet with sated Flight ;  
Not to Ride-over, but O're-take the Light.

Rude Rabbins like rude Herbalists go to't :  
They mar the Plant by digging for the Root.

(b)

Thy

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## An ELEGY on the Learned Anchor.

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*Thy Numerous Language could have circuit run  
T' Interpret Countreys to the Travelling Sun;  
Discours'd his Rising to the Western Seas,  
And phras'd his Business with th' Antipodes.  
Yet this Bright Stock thy Bounty did afford  
As thy Disbursement still, but not thy Hoard:  
Not to amuse the Needy, but supply:  
'Twas thy Dominion, not thy Tyranny.  
Hence, when I askt thy Torch to light my Way,  
And gain'd some Twilights from thy Glistening Day;  
Thy Liberal Art the Labyrinth did undo,  
With the same Cheer as I had been thy Crew.  
Thy Candid Guidance back the Compass brought,  
And call'd Me Tutor still, for being Taught.  
Now these loud Parts, like a shrill-thundering Peal,  
Which is the Belfrey's Pride, but not its Weal,  
Rent thy frail Tenement, and made us see  
Thy Musicks Excellence and Cruelty.*

*An envious Gout, the Leiger of thy Feet,  
To awe thine Industry, lay arm'd to meet  
Thy wakeful Midnight-Watch, and brought Thee back,  
For each Row Learned Night, a Fortnights Rack.  
And when the single Threats of one Disease  
Bark at thy Vigilant Moons, but not displease;  
When Customary Anguish now satg by,  
Like thy Companion, not thy Malady;  
Th' enraged Mischief made her Party strong,  
Swell'd her vext Unity into a Throng;  
Charming Confederates their mixt Powers to reach,  
To storm the Fort, for She had made the Breach.  
Till the Fresh Host posselt of every Part,  
Whilst Gouts secure thy Joynts, the Rest thy Heart,  
Thy over-number'd Corps at last did fall,  
No one sick Patient, but an Hospital.*

M. LL.

Upon

Upon the DEATH of my Loving Friend,

Mr. J O H N G R E G O R Y.

**S**ure it must needs be so: — or else I shon'd  
Think Providence but little understood  
The State of Things; when a dull senseless Tree  
Stands, and out-lives a Jewish Pedigree:  
But Man, whose Knowledge might new Worlds create,  
And so compose a Wiser Book of Fate,  
Him the least Breath must scatter into Air,  
As if his Dust not yet compacted were.

For I don't speak of one whose Destiny  
Was but to make a Sermon, and so die;  
Such as the Law deliver in a Cloud  
Thicker than God at first did, and as lowd;  
Such as blaspheme by Preaching, ne're have done,  
Until their Comments make an Alcoran;  
Who scare the Turk from being Christian,  
And Indians fear they then should put off Man.

He searcht Religious Source, Gospel and Law,  
From Moses in the Flags, to Christ in Straw;  
And was so skill'd in these Antiquities,  
That he could almost tell where Moses lies;  
Who was \* Melchisedeck's Father; rectifie  
A Jew ev'n in's own Genealogy.

Who says he died too soon, that had liv'd o're  
All Ages whatsoever were before;  
And knew so much of Language, that alone  
He might have sav'd all Nations in their own  
Idiome and Dialect, though there never fell  
A Cloven Tongue, or other Miracle?

Great Citizen of the World! though thou did'st here  
Yet thus we prove thou wert born every where.  
And, like the Sun too, didst thou never sleep;  
But when we call'd it Night, thou still didst keep

(b 2)

\* 'Tis the opinion of a Learned man, that Melchisedeck was not called *αὐτὸς ὁ θεὸς* because he had no Father and Mother, but because it was not known who his Father and Mother were.

Thy

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## AN ELEGY on the Deceased Author.

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\* Galileans  
probably con-  
jectured all  
the Planets  
were inhabi-  
ted Worlds.

*Thy Journey on; till with as large an Eye,  
Thou view'dst the Universe as much as he.  
But thou couldst not endure ( alas ! ) to run  
O're the same Circle still; so having done  
Surveying this our Globe, thou went'st to see  
\* What other Worlds did do, as well as we.*

*Thus art thou fled, and left us here to be  
Sad Ruines of an University.  
What Ignorant Malice could not reach unto,  
Nor War it self, thy single Fate did do.  
The World began at Noon; but thy bright Ray  
( More glorious Sun ! ) did set at thy Mid-day.  
Now we don't mourn our State, for at thy Fall  
'Tis fit this Kingdom perisht, World and all.  
Our heap of Stones at Christ-Church proves to be  
But a more spacious Monument to thee.  
And when we, purg'd from this Age, shall name  
And dedicate a Temple to thy Fame,  
We'l call this Island thine, which is no less  
Famous for Thee than its Unhappiness.  
When Cities, Temples burnt shall be forgot,  
And Sacrilege too; the Praise of thee shall not.  
Parents shall hither bring their Sons of Tears,  
To pay their Tribute in a Sea of Tears;  
And pointing to thy Tomb, cry, There are found  
Oxford and Gregory in one Yard of Ground.*

FR. PALMER.

T O

The Memory of my Dear Friend and Tutor,

Mr. JOHN GREGORY.

**I**'Le not accuse thy Fall; that well-plac'd Fate  
 Made thee th' Desire of the Age, no more the Hate.  
 'Tis just it wants what it contemns: that They  
 Wander unpitied, who despise the Way.  
 Fools their own Sentence still and Judgment are:  
 They beg their Ill and suffer that false Pray'r.  
 Nor will we pity Thee; since what thy Mind  
 In its Restraint and Prison could not find,  
 Press'd with its Body and the Time, it now,  
 Freed from th' ungrateful Loads, does clearly know.  
 Truth's thy Possession; and whate're begun  
 Of Knowledge here, ends now in Vision.  
 Error and Wonder cease; and that Pure Fire,  
 Which when it cover'd lay and shaded here,  
 Thou couldst not fully by its Languishings  
 Faint Ray discover the True Face of Things,  
 (As Colours are not judg'd i' th' Twilight, where  
 Wants Dark to be hid, and Light i' appear)  
 Shines out unclouded now, and does enjoy  
 All its High Essence dares, a Bright, full Day  
 Of Knowledge; where Pure, Unmix'd Light does stream;  
 No false Refraction, nor Errors in the Beam.  
 No doubtful Colour (that Veil of Shade and Light)  
 Disguises Things; no Distance breaks the sight.  
 But that Unbounded Glory, that Certain Light,  
 Commands all Objects; Sure and Infinite.

Let it not wrong thy Memory, that we,  
 Admiring what thou now art, do pass by  
 Thy Knowledge Here, as if 'twere wanting: no;  
 What Man could find, Thou need'st not Die to know.

Language

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## AN ELEGY on the Deceased Author.

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*Language was thine, and what that Language frames ;  
Thou wert not seen only in Empty Names.*

*Those the Materials of thy Knowledg were,  
But not the Work : Thou only entred'st there  
Where Others rest ; and loaden with their rich Prey,  
Thou brought'st home thence Arts numerous as They.*

*'Twere idle to recount them : by thine own  
Remains th' hast left us they are greater known,  
Than by our faint Report. 'Tis they must raise  
Trophies that will out-live all Lesser Praise.*

*For to the same Duration Sacred be  
The Aged Relique, and the Memory.*

R. GOODRIDGE.

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Upon the much-deplored DECEASE of  
**Mr. JOHN GREGORY,**  
CHAPLAIN of CHRISTS-CHURCH.

**H**ENCE Exclamations on Disastrous Fate,  
Let none here call the Stars unfortunate,  
Or rail at Lachesis : The Soul that's gone  
Scorns such a whining Celebration ;  
And dares that Author, whose'er he be,  
To search into the Stars so far as he.

*Since Life was lent him till he had a view  
Of all the Mysteries that Nature knew,  
And had a perfect Knowledg of each Art  
That either Rome or Athens could impart ;  
'Twas time ( now Learning's banish'd ) to suspend  
His Labour, and to get to's Journeys end.*

*Should this so sad Intelligence be sent,  
The Hebrews and Chaldeans would lament :*

*The*



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## Epitaphium Joannis Gregorii.

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*The Syrians and Arabians ( though so far )  
World send, to know this, an Ambassador.  
But vain and fruitless would their Labour be,  
When none could give an Answer to't but He.*

*He, so admir'd of all, that had alone  
Diversity of Tongues for's Portion ;  
So fluent, so redundant in them all,  
That each which he had got seem'd Natural.*

*The Fious Fates gave him a lingring Death,  
Fearing all Arts might perish in one Breath :  
But fearing too, that if he should live long,  
All Nations would again become one Tongue,  
They added this Confusion to the World,  
And thus together too his Ashes bur'l'd.*

*Ascend, Departed Saint, to be a Guest  
To Dialogue with Abram and the rest.  
Thou hadst most Tongues ; but know thy Joy's Excess  
Is far more now than Angels can express.*

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## EPITAPHIUM Joannis Gregorii.

**N**E premas Cineres hosce, Viator,  
Necis quot sub hoc jacent Lapillo ;  
Græculus, Hebræus, Syrus,  
Et qui Te quovis vincet Idiomate.  
At nè molestus sis,  
Aufculta, & causam auribus tuis imbibere :  
Templo exclusus  
Et avitâ Religione  
Jam senescente, ( nè dicam sublatâ )  
Mutavit Chorum, altiore ut capesceret.  
Vade nunc, si libet, & imitare.

R.W.

The

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THE  
PARTICULAR TITLES  
OF THIS  
BOOK.

- I. **A** Discourse of the Lxx Interpreters; the Place and Manner of their Interpretation.
- II. A Discourse declaring what Time the Nicene Creed began to be Sung in the Church.
- III. A Sermon upon the Resurrection, from 1 Cor. 15. ver. 20.
- IV. Καὶ τὸν δαῖμον, or, A Disproof of Him, in the third of St. Luke, ver. 36.
- V. Episcopus Puerorum in Die Innocentium.
- VI. De Aëris & Epochis; shewing the Several Accounts of Time among all Nations, from the Creation to the Present Age.
- VII. The Assyrian Monarchy, being a Description of its Rise and Fall.
- VIII. The Description and Use of the Terrestrial Globe.

A DIS-

A  
DISCOURSE  
OF THE  
LXX INTERPRETERS;  
THE  
PLACE, and MANNER  
OF THEIR  
INTERPRETATION.



Ustin Martyr saith, That the Translation was performed, not in the City of Alexandria, ἀλλ' ἐν Φάρῳ τῇ νήσῳ. The Description whereof, let it be given according to Philo Judæus:

Νῆσος ἡ Φάρος περικύβητος ἡ Ἀλεξανδρείας, φίλων Ἰουδ.  
ἥς ἀρχὴν ἰσχυροῦς τέταρτος περὶ πάλιν, ἀπὸ βίβλου Μωσέως,  
περικυβητοῦ ἐκ ἀρχαίων, τὰ δὲ πολλὰ  
ως, Λογ. β'.  
p. 448.

τῶν ἀρχαίων θαλάσσης, ὅς ἐστι τῆς κυμάτων φορέας ἡ πολλὴν ἦσαν καὶ πᾶσαν  
ἐν πᾶσι μακρῇ διαστήματι περικυβητοῦ ἥσαν ἕξ πάντων τῶν ἐν  
κύκλῳ κείμενες ὁπτηδεύονται ἡ δὲ πόσις, ἐπισυνάγεται καὶ ἐννεμεύεται,  
καὶ μόνῃ τῇ Ἰσχυρῇ περὶ μόνος ὁμιλεῖται τῶν νόμων, ἐν αὐτοῖς κατέμειναν,  
καὶ τὰς ἑαυτῶν βίβλους λαβόντες ἀναλείνουσιν αὐτῶν καὶ τὰς χεῖρας εἰς  
ἑαυτὸν, αὐτῶν δὲ Φάρος, καὶ διαμαρτυρεῖται περὶ τούτων, &c. that is,  
The Isle Pharos lieth under Alexandria, stretching it self toward  
the City, wash'd about not with a deep, but for the most part a  
shallow Sea; which considered with the largeness, doth very much

B

abate

abate from the streperous noise and turbulency of the Waves. This (Isle) of all other Places thereabout, being judged the most convenient for privacy and quietness, and where the Law might be best attended by every man in his most retired meditations; here the Seniors remained, and taking the Holy Bible into their Hands, they lifted both it and them up into Heaven, beseeching Almighty God not to fail them in their purpose, &c. So Philo.

Aristeas speaketh more distinctly for the Place; *Μετὰ ἡμέρας ὅσας ἡμέρας ὁ Δημήτριος ἀγαθὸν αὐτῆς, καὶ διελθὼν τὸ ὄριον ἐκείνου ἀνάγκη αὐτῷ διατάσσει πρὸς τὴν νῆσον, καὶ διαβὰς τὴν γέφυραν, καὶ περιελθὼν ὡς ἐπὶ τὰ βόρεια μέρη, συνέδειον ποιησάμενος εἰς ἡγεμονευσάμενον ἴκον πρὸς τὴν ἡύδα διασπερῆς ἔχοντα καὶ πολλὰς ἰσχυρίας ἐπέδεν, &c.* that is, Three days being passed, Demetrius took (the Seniors) along with him, and having gotten over the Heptastadium and the Bridge, he brought them to the North parts of the Isle, where he placed the Assembly in a House fitted for them, standing upon the Shore, free from all inquietude, and having all the conveniences of Situation, &c. And it seemeth to me, that by these words of *Aristeas* something more may be discovered concerning the Place; for the probability from hence is good, that the House here spoken of should be meant of that famous Tower which *Sostratus* of *Cnidus* set up in this Isle *Pharos* to direct the Mariners in the dangerous Seas about *Alexandria*: And the Situation very well agreeth, because the Tower also stood North, and upon the Sea-side. And the *Nubian* Geographer, where he describeth this Tower, telleth us, *وفي حرف ملسا كلبا*

*مبنى* that there were certain Cells erected in it. But *Justin Martyr* putteth us out of doubt; for he saith, That the Place where the Cells were set up was \* *ἐνθα τὴν φάρον φρουρούμενος συμβαίνει, ubi Phari speculum edificari contigit;* which is all one with that we believed.

And we have cause to think, that seeing the King intended this matter of the Translation with so much Princely care and Providence, that he would make choice of such a Seat as might most eminently adorn his purpose; and therefore it was answerably done to chuse the Tower, which was every

\* *Λογ. Παλαιῶν. πρὸς Ἑλλῶν. P. 17.*

every way worthy of this glorious Employment : for the Arabick Geographer saith ,

الكاتبى ليست على  
قمر الأرض مثبوتا بثمانى ولاثون

*That the whole World cannot shew such another Building as this Tower ; whether we consider it for the Materials, or for the manner of the Structure. The Reader may see a large Description of it in this Author, in the third Part of the third Clime.*

But seeing the thing was done in *Egypt*, let the Story of it also be delivered in their Language, and set down in Hieroglyphicks.

And did it not well become the Business, that the Scripture should be translated in this place? *In a Tower* ; to note out to the Interpreters the Sublimity of those things which they had now in hand ; that when they went up to their Work, every step they ascended might elevate their Minds one degree nearer to the Contemplation of Heaven. And how fitly was it done *by the Sea-side*, that but a little of Earth might be seen to those who had now to deal with such things as had nothing in them that was Terrene? But most of all convenient it was, that it should be done *in this Tower* : For that which hung out a Candle to the doubtful Mariner in the perilous Seas, did it not well that it should also hold out a light to the Gentiles? The Coast of *Alexandria* was dangerous for any, least of all for the Natives, because they were acquainted with the Passages ; but a Stranger durst not venture without some directions from this Beacon. Such was our way to Heaven ; intricate enough to all Nations, yet more obvious to the *Jew*, because to him were committed the Oracles of God : But we the Gentiles, having no other direction but the light of Nature, could not so well tell how to pass the Streights to Heaven, without some help from the *Word* ; which, though it were always a Light, yet was it never held out unto us till this time of the Translation : and therefore was it very singularly congruous, that from this Place, from whence the Sea-faring men took their notice by a Light, to escape the hazard of those ways they knew not, that it should please God also, by the *Lantern of his Word*, to give aim to the people that sate in darkness.

Museus in  
H'פ, &c.

οὐ δ' ἔποτε καὶ περὶ τῆς  
Διζεύ μοι πᾶ πύργον

Therefore whenever thou shalt chance to go that way, enquire out for Pharos. Any remainder of this Tower would be worth the seeing ; and Justin Martyr, though there were but a Stone left upon a Stone, yet he went purposely to take notice of it.

Why the King should make choice of the Isle for the Interpretation, rather than the City ; one reason was, to avoid the disturbance of the Multitude : for Alexandria was πόλις πολυάνθρωπος, A City full of Inhabitants, as it is observed by the Scholiast upon Dionysius Afer. And in times past, even before it was Alexandria, it had been very much frequented with a confluence of People ; for so it is noted unto us by the Prophet Nachum, where he would know of Nineveh, whether she thought her self better than Populous No, that is, saith Chimki, אלכם אלכסנדריא שר מצרים Alexandria in Egypt, as it is also interpreted by that Ancient Chaldee Paraphrase, which was performed by the Son of Uziel seventeen hundred years past.

הא אתה טבא  
מלכסנ  
דרית רנתא  
Art thou bet-  
ter than the  
great Alex-  
andria, &c.  
Targum in Nac.

Another Reason was for the safety of the Translators, and this is given by Philo ; ἐκόντων τὸ χερσαίωτατον ἦν πᾶσι χρεῖαν ἔξω πόλεως τὰ δὲ ἐνδὸς τείχους, ἅτε παντοδαπῶν παθησάντων ζώων, διὰ νόσους καὶ τελευτὰς καὶ τὰς ὑμεινόντων ἐκ ἐνσυχῆς πασχόντων, ὡς ὑποπῆα, &c. where he urgeth this Reason from the unhealthfulness of the Place, which hapned to be διὰ νόσους καὶ τελευτὰς, &c. by the variety and constancy of the Diseases which reigned among the People. For besides the general distemperature of the Air of Egypt, which was calidum & nocivum, hot and hurtful ; as it is affirmed by \* one that knew it well, inasmuch that a Plague at Grand Cairo would cut off twenty thousand in one day : besides, I say, these more universal Conditions, Philo intimateth from a particular Cause, that there should be a more usual Mortality here than elsewhere, and that was, the Concourse of all manner of living Creatures to this place, ἅτε παντοδαπῶν παθησάντων ζώων, &c. And it is to be conceived, that the Author meaneth by this not only a multitude of Men, but also that great variety of strange Beasts and Fowls which were continu-  
ally

\* Joan. Leo  
African.



ally bred up about the Court in *Alexandria*, mention whereof is made by *Ptolomy* the King in his Commentaries, *lib. 12.* which was *οὗτος ἦν ἐν Ἀλεξανδρείᾳ βασιλείᾳ, καὶ οὗτος ἦν ἐν αὐτοῖς ζῶνι περιφρονῶν.* And these Creatures were transported from all parts of the World, and there bred up, not only for their Rarity, and the King's Recreation, but also to furnish his Table; for so it seemeth by *Ptolomy's* Words in that Book, — *οὐτε ἦν φασγανῶν, οὐς τελέωντας ἐνομιζουσιν, οὐς ἔ μόνον ἐν Μηδίας μεταπλεμποντο, ἀλλὰ καὶ Νομάδας ὄρνιθας ἐσπυλαζον ἐποίησε πῆθος, ὡς καὶ οὐσίειδης* where he noteth concerning those Pheasants that were called *Τετέωνες*, that the King of *Egypt* had of them not only brought out of *Media*, but also hatch'd at home in such a number, that his Table might be served with them when he pleased: though we may observe by the way, that these kind of Birds in those days were (for the most part) kept for the Eye, rather than for the Belly; inasmuch that *Ptolomy* the King, in the Book before cited, professeth, that he never tasted of a Pheasant in all his life; whereupon *Athenæus* observeth, That if this noble King had lived in his days, wherein the Luxury was such, that every Man must have a Pheasant at his Table (though he had already written twenty four Books in this kind, yet) he saith, that he would surely have written one more purposely to note out this thing. This by the way, because *Philo* saith, that the Places within this City were *παντοδαπῶν πληρωθέντα ζῶων*, full of all manner of Creatures. And this howsoever urged by him only for a greater cause of Infection, yet it may be thought by some to have a further aim; for the *Egyptian* being aware of this, that the *Jew* was bound to make a distinction between clean and unclean Beasts, might apprehend it in the strictness; and therefore carefully remove the Seniors from the very sight of those things which were an abomination unto them. But in this we have but prevented the Curious, and therefore if the Conjecture be not found enough, it may be the less regarded.

But more than what is urged by *Philo* for the ill disposition of the Place, may elsewhere be observed.



The Prophet *Nachum* saith, that *Alexandria* is Situate upon the Waters, not only because the Waters lay all about it, but also נִכְבְּשִׁי בְּעֶזְרֵי מַחְזְרֵי הָאָרֶץ for that they were conveyed into it under ground, as *Chimbi* there hath it. And the *Arabian* more plainly in the *Nubian* Geography

النَّيْلُ أَغْرَبِي نَمَتْهَا بِبَدَلٍ فَخَتَ أَقْبَاةَ سَوْرِمَا  
כְּלֵהָ that is, *The River Nile coming from the West runneth under the Arches of all their Houses.* The manner how this was done, is set down by *John Leo* in his Description of *Africa*; *Cuique ferè domui Civitatis ingens cisterna concamerata, crassisque innitens fornicibus substructa est, in quas exundans Nilus per aqueductum in planitie magno artificio constructum extra Alexandriam deducitur, sub ejus manibus demittitur, &c.* This artificial conveyance of the River, though it be otherwise acceptable to the Inhabitants, yet it could not be without some annoyance to the Air, the Complexion whereof suffered much alteration by the noisom Vapours which rose up out of the Waters, which in tract of time putrified in their Cisterns. It is the experience of this *John* in the Words following, *Cisterna porrò temporis successu turbide ac cænosæ redditæ plurimis estivo tempore languoribus occasionem præbent, &c.* And the same Author affordeth us yet another inconvenience, to make us more sure of the Infalubrity of this Place: and it ariseth by reason of certain little Gardens planted near to the City, the Fruits whereof were of such an ill Condition, that the Inhabitants were thereby made subject to very noxious Feavers, and many other Diseases: for so *John* reporteth in the Chapter afore said, *Juxta aqueductum per quem Nilus in Civitatem transmittitur, exigui visuntur Horti, sed quorum fructus ad maturitatem perventi accolæ noxiis febribus aliisque morbis afficiunt, &c.*

These things considered, the Reason was good, why the Isle should be chosen rather than the City, to be a Place for the Interpreters.

Thus much therefore we are come to know upon good Authority. That our Translation was made in the great Tower of the Isle *Pharos*, near to *Alexandria* in *Egypt*: We go on to a  
more

more distinct designation of the Place, the consideration whereof shall also discover unto us after what manner the thing was done.

**F**Or the Manner of the Translation, the Opinion of some is, That the Seniors were assembled in one and the same Place, where they performed the Work by comparing what was severally done by each of them, and delivering up that for granted which could be agreed upon by all. This Opinion hath received its ground from the words of *Aristeus*; 'Οι δ' ἐπιτέλαν' ἕκαστα σύμφωνα ποιῆντες πρὸς ἑαυτοὺς τὰς ἀντιβολαῖς, τὸ δ' ἐν τῇ συμφωνίᾳ γινόμενον ἀρεπὸντως ἀναγερθεὶς, ὅπως ἐπύργαυε περὶ τοῦ Διημιτείου, &c. And indeed the encouragement from hence for that way seemeth to be very good, the words themselves being scarcely able to bear any other construction than according to that which hath been said.

Nevertheless, it is believed by others, that they did the Work ἐν ἰδιαζέουσιν διαίταις ὄντας, (as *John Zonaras* hath it) καὶ πρὸς τὸ τέλος ὁμοῦ συνελθεῖν, καὶ τὰς ἑκάστην συγγραφὰς παραβληθείσας ἀλλήλων ἐπεθεῖναι μὴτε καὶ ἄλλ' ἄλλ' ἑκάστην, μὴτε μὲν καὶ ἄλλ' ἑκάστην διαφωνήσας, ἀλλὰ συμφώνους ἐν ᾧ πάντων· that is, *Each of them being in a several Room, and when the work was finished, they all met, and compared together what every man had done, and it was found that they differed nothing either in sense or manner of expression, but agreed in all, &c.*

This later way of the Story, however it may seem to exact upon our belief, as making report of more incredible Circumstances; yet it may be taken up upon the greatest trust of Antiquity, having to alledg for it self the constant and most undeniable Testimony of the Ancients.

The *Jews* report it from an immemorial Tradition, which their Talmudists deliver in the 10. Book of *Seder Moed*, in the Chap. *Magilla Nikra*, which is the 3. and fol. the 8. B. and the 9. A. where the Text of the Talmud saith on this manner,

אין בין ספרים לחפלין ומותרין אלן שחספריהן וכתבין בכר לשון חפלין ומותרין אין נכתבוהן אלא אסורות רבן שמעון בן גמליאל אומח אה כספרים לא קתירו שיכתבו יוהורין אלן that is, *There is no difference between the Sopherim*

*Talmud in Seder Moed.*

pharim and the Tephillim and Mezuzoth, save only that the Sepharim may be written in any Language ; but the Tephillim and Mezuzoth only in the Syriack Tongue. But Rabban Simeon, the Son of Gamaliel, saith, that the Sepharim also might not be written in any other Language, the Greek only excepted. By the Tephillim and Mezuzoth the Doctors meant those Schedules which were inscribed with set Forms of Devotion , and placed upon the Posts of their Houses, or otherwise worn in their Foreheads.

By the *Sepharim*, or Books, they intended תורה נביאים וכתובים the Books of the Law, the Prophets, and the Hagiographa, and so the *Sepharim* are here expounded by the Gloss upon this place. By occasion of these words in the *Mishna*, R. Jebudab relateth this Story in the *Gemara*, מעשה בתלמי המלך שכנס שבעים ושתים וכתבים וחכמים בשבעים ושתים בתים ולא נילה להם על מה נתנסו ונתנסו אצל כל אחד ואחד ואמר להם כתבו לי תורה שמוח רבכם כוחן הקדוש ברוד הוא בלב כל זלוק אחד ואחד עצה והמכים רכולן לדעם אחו that is, *We receive it by Tradition, that King Ptolmai assembled together the seventy two Seniors, and placed them in seventy two several Conclaves, not making them acquainted with his purpose : ( after that ) going in to each of them, he said unto them, Write me now down the Law of Moses the Master. The blessed and glorious God put Understanding into every Man's Heart, and they all accorded in one and the same sense.* So the Talmudists.

The very same Circumstances of the Story are set down in their *Masseket Sopherim*, and by *Abraham Zacuth* in the Book *Juchasin*, besides the four Editions of their Hebrew *Josephus*, or *Gorion's Son*, in all which it is also extant. Among the *Arabians* there hath as yet come to my hands one only Chronologer of these times, said to be the Son of *Baric*, and he also maketh the same report. And because this Author is not as yet made publick, it shall be here set down what he saith ; ופי עשרן סנה מומלך בער אלי ;

Said *Aben Bita*  
Arab. in *Histo-*  
*ria Eccles.*

מדינת אורשלים ואשה מנחם סבעון רגלה מן אליהוד אלי אלסכנוד ואמרודם אן יפסרו אלת ראה וכחב אל אנבת מן אלעבר אניח אלי אליהנאניה וציר כר אחד

וַיֵּלֶךְ מִלִּפְנֵי הַמֶּלֶךְ עַל־יְדֵי חָדָה לְגִיטָר נִמְלָךְ  
 חֲפִידָה כֹּל וַיֵּלֶךְ מִנְחָם פִּלְמוֹן מִסְרֹתָ אֶלְכֶת נִמְלָךְ  
 אֵלָיו תַּפְסִיחוֹתָ וְכֹתֵב מוֹתֶמְקָה לִּי הִלָּךְ מִיָּתָה  
 מִחֲמַע אֶלְכֶת וְהִתְמַהּ תוֹחַ הַחֲמִמָה וְצִיר חָא פִי חִילָה  
 וְכֵן צִנֵּס תִּקְאָה that is, *And in the twentieth year*  
*of the Reign of ( Ptolomy ) the King went up to the City Jeru-*  
*salem, and brought with him from thence seventy men of the Jews*  
*unto Alexandria, and commanded them, saying, Interpret unto*  
*me your Book of the Law and the Prophets out of the Hebrew into*  
*Greek. And he put every one of them into a several Cell by him-*  
*self, that he might see how each of them would interpret apart.*  
*And when they had finished their work, the King saw what every*  
*man had done, and their Writings all concorded, nothing was con-*  
*trary in any one of them. So the Book ( of the Interpretation )*  
*was sealed up, and put into the House of their God Serapis, &c.*

Thus said the Son of Batrick, according to the Manuscript Copy of his *Historia*, which I saw at Cambridge in the Archives of their Publick Library.

*Philo Judæus*, though he maketh no express mention of the Cells, yet if he doth not intimate some such thing, let the Reader tell us what he meaneth by this: *Καθίσαντες δὲ ἐς ἀποκύβητας, καὶ μὴδὲν παρόντων, ὅτι μὴ ἴσθι φθόνος μερῶν, γῆς, ὕδατος αἰθέρος, ἡγεῖν (σπεῖον πρῶτον τὸ ἁπλοῦς ἑαλόν ἰερωφάνησεν, κοσμοποιῶν δὲ ἢ ἴσθι νόμον ὁρᾶν ἀρχῇ) καὶ ἑκάστη ἐκθεσιῶντας περὶ ἑαυτῶν, ἐκ ὧν ἄλλοι, τὰ δ' αὐτὰ πάντες ὀνόματα καὶ ῥήματα, ὅσους ὑποβάλλας ἑαυτοῖς ἀόετος ἐνέχοντες* that is, *And they sat down privately by themselves, and having no other company but the parts of Nature, the Earth, the Waters, the Air, and the Heavens, (the mystery of whose Creation their first Work was to discover, this being the beginning of Moses's Law) they prophesied as if they had been divinely inspired; not one one thing, and another another; but all in the same sense and words, as if they had been prompted by some invisible Director.*

But these words, however it may be said, we are not certain that the Author intended our matter of the Cells; yet thus much we can be sure of, That he pointeth out such a way of Interpretation, as carrieth with it no less of wonder than the former.





the same kind; καὶ ὁ αὐτὸς γὰρ θαυμάσων, ὅτι θεὸς οὕτω ἐνεργήσῃ, &c. And we have the self-same (saith he) to marvel that God should thus do, seeing he wrought as great a miracle for his Scripture by the hand of Ezra in the restitution of the Law.

In the third Century the credit of the Story is upheld by Clemens of Alexandria; and in the fourth, by Cyril of Jerusalem. Clemens saith, Ἐκαστὸς ἐν μέρει κατ' ἴδιον ἐκείνων ἐρμηνεύσαντες ἀποφασίσαντες, συνάπτευσαν καὶ πᾶσι ἐρμηνεύσαι ἀνεπαληθῆσαι, καὶ τὰς ἀγίας, καὶ τὰς λέξεις: that every one of them having interpreted by himself, according to his proper Inspiration, the Translations were compared, and they were all found to agree both in sense and words.

But Cyril more perspicuously and at large;

καὶ τὸ μὴ συνάνασσι πρὸς ἀλλήλους πρὸ ἀποσταλέντας ἑρμηνεύσαντες ἐν τῇ λαομασίᾳ φάσιν, τῇ πρὸς Ἀλεξανδρίαν κενύσῃ, ὅτι ὁ βασιλεὺς ἐρμηνεύσας ἑκάστῳ ἴδιον οἶκον ἀποπέμψας, πᾶσι τὰς γραφὰς ἐπέπεστον ἐρμηνεύσαι. ὅσων δὲ ἐν ἐβδόμηκοντα καὶ δύο ἡμέραις πληρώσαντων πᾶς ὁμοῦ πάντων ἐρμηνείας χεῖρ διαφόροι οἶκος, ἀλλήλους μὴ συγκρίψας, ἀποπέμψας τὸ συναγῶγον ἐπὶ τὸ αὐτὸ, ὃ μόνον ἐν φήμασιν, ἀνδρῶν ἐν λέξεσιν ἔστε συμφωνήσαντες. καὶ ὅτι ἀνεπιστολῆς καὶ κατὰ κράτος ἐφορμήσαντο ἀνθρώπων ἐν τῷ γινώσκον, ὅτι ἐκ πνεύματος ὁ αὐτοῦ ἢ πρὸς αὐτῷ πνεύματι λαλοῦσιν ὁσίων γραφῶν ἐρμηνεία συντελεῖται, &c. that is, And (the King) providing that the Interpreters which were sent him might not come together, appointed for each of them a several Cell in the Isle Pharos, near to Alexandria; and to each of them was delivered the whole Bible to translate. And being thus separated the one from the other, every Man's part was finished within the space of seventy two days; at which time they all met together, and having compared their Translations, they were found to concord, not only in the meaning, but also in the very manner of expression. For this Translation was not set forth in pleasing words; or the pomp of human Sophistry; but all was interpreted by the same Spirit by which it was first delivered, &c.

In the fourth Century we find the Tradition remembered by Epiphanius, but not without some alteration of the Circumstances; for he saith that the Translation was performed ἐν ταῖς οἰκῇς καὶ ἐν οἰκῇς, ὑπὸ ὑπὸ κατ' οἰκῶν, in thirty six Cells; by two and two in a Cell. But Secarius hopeth to reconcile this to the former: for though (saith he) there were but six

This moderation of the Words, though it hath not so much evidence as would be required, yet it hath a notab'e pre-  
 tence; because Epiphanius himself saith that the Cells were  
 double: Τὰς δὲ ἀρραμωθεύσας οὐκ ἔστιν ἰσχυρὸς ὁ παῖς Πανα-  
 γῶν· ἀρραμωθεύσας ἐν τῷ πύργῳ εἰς τὴν νύκτα, διὰ τὸς τὸν αὐτοῦ πα-  
 τέρ' ἐκείνους.

But if this way of the Story will not be reconciled to the former, then it must be said that *Epiphanius* was but one, and that his testimony is not of greater Authority than theirs that went before; and the less, for coming after them: and that the Tradition (as it useth to be) was otherwise told afar off than nearer home; and that *Epiphanius* spake as he heard say: whereas *Justin Martyr* was himself at *Pharos*, and saw the *Tower*, and that which was left of the *Cells*, and was thoroughly informed by the Inhabitants of the Place.

Thus we see with what confidence this passage of the Story hath been reported and received, during the space of five hundred years, since the time of the Translation. And it seemeth to have been done upon the best security; because not only the



the *Jews* and their Talmudists, but also the Reverend Fathers of the Church, stand bound to make it good: and these, besides their Estimation otherwise, ought in this especially to be look'd after, for that they are all ancient, and because they all agree; pure Antiquity being the safest Judg of things done in times past, and consent of Authority the surest Argument of such Antiquity. When we say that they all agree (if it most needs be) we except *Epiphanius*. But why should we so do, seeing that his thirty six *Cells*, if they were doubled, (as he saith that they were *Sanctuaries*) are as many in number as the seventy two of the rest are? If they were not, it lesseneth but the number of the *Cells*, taketh little away from the Miracle of the Interpretation: or if it did, yet the single testimony of *Epiphanius* will not be seen through such a cloud of Witnesses.

But, besides our Authority from the Ancients, we may gain some probability towards the credit of the *Cells*, if it be inquired into the Causes which ought to move the King to resolve upon such a way for the Translation.

Two Reasons especially may be urged for this: the one whereof especially concerns the purpose of the Translation, and both of them the King's satisfaction.

For the Purpose of God in the Translation, it was one of those things which might be required for the coming in of the Gentiles, that the Scripture should be provided before-hand in such a Language as would be most generally known in the Primitive times; therefore it was necessary that all Religious care should be had of the Translation, and that it should be safely laid up and reserved for the time appointed: And that the Kings of *Egypt* might see to this, it was needful that they should be prepossessed with a strong conceit of the Divinity of this Law; and this could not be more conveniently done, than by such a miraculous circumstance of the Interpretation: For otherwise, why should *Ptolomy* think more divinely of the Law of *Moses* than of his own? seeing that all ways of Religion would seem strange, but that we are taught betimes to fear; and till we receive a Spirit of Judgment to discern the right way, every way is thought to be wrong but that which

we are brought up in. And why should *Protolmy* have a better opinion of *Moses* than of his *Hermes Trismegist*? who as he is accounted by some to have gone before this *Moses* in time, so by others he is thought not to have come far behind him in worth and excellency. But what could *Moses* teach to them, who had all his Learning from thence? for he was brought up a Scholar in *Egypt*, And what would be thought of those Scriptures, when the King should hear it read in *Osee*, that God commanded a Prophet to commit Adultery; and in *Ezra*, that he taught his own People how to cozen the *Egyptians*?

That of *Solomon*, *As the wise man dieth, so dieth the fool*, how would it stand with their Doctrine of the Transmigration of Souls? according to which the Soul of a Wise man ought to pass into such an one, and the Soul of a Fool into an Ass.

For the Resurrection of the Body, small comfort was to be had from the dry Bones in the Valley of *Jehosaphat*. The *Egyptians* had better hopes than these, for he had his dead Bodies still to shew; and such as had gotten by their Mortality, for they were every day less subject to Corruption than before.

And whereas it is said, That there was no God like the God of the *Hebrews*: Could the King believe that, when he should find in these Scriptures, that even this God also had a *Right hand*, and a *Son*? or if he had been so much better than those of the Heathen, was it likely that *Aaron* his own High-Priest would have preferred their *Apis*, or the Calf of *Egypt*, before him?

When these things should come to be considered by the unsanctified discretion of the Heathen, how could they chuse but appear far beside and below their own Majesty? For such untoward Notions as these must seem to be, could never argue to him that perfection and transcendency of Style and Matter which the Law of *Moses* had pretended. Therefore that the King might be brought on to a reverend estimation of those things, it was much to the purpose that he should be thus prepared by a Wonder: For it greatly concern'd the safety of the Translation, that it should be first esteemed by the King: for other-

otherwise, Principles so averſe from the *Gentile* manner of Devotion had never been ſuffered to lie at all, or not long, in the Library at *Alexandria*; becauſe even the opinion of a new way in Religion can never proſper without a precedent, and ſuch an one as is beyond all exception; and though it be never ſo wiſely ſuggeſted, yet it ſeldom gaineth reputation from leſſer examples than that of a King. And it ſeemeth, by that we find in *Juſtin Martyr*, that the Miracle wrought the very ſame effect in *Ptolemy* as we would have it; for he ſaith, *Ἐπεὶ δὲ ἴδων τὸν ἑβδομήκοντα ἄνδρας μὴ μόνον τῇ αὐτῇ διαβολῇ, ἀλλὰ καὶ τοῖς αὐτοῖς λέξεσι χρῆσασθους, καὶ μὴδὲ ἄλλαι μᾶς λέξεις τὸ αὐτὸ ἀλλήλους συμπωνίας διαμαρτυρήσας, ἀλλὰ καὶ αὐτοὶ καὶ αὐτῶν αὐτῶν γλωσσότας, ἐμπλαγείς, καὶ τοῖς διωμένοις τῶν ἑρμηνευτῶν γινώσθαι πρὸς πάντας μὴδὲ πῦός αἰτίους αὐτῶν ὡς θεωροῦντες ἄνδρας δόξον, καὶ πολλὰν δὲ δόξαν αὐτῶν εἰς τῶν ἑαυτοῖς παρὰ τὴν ἐμπειρίαν θεωροῦντας, &c.* That the King perceiving that theſe ſeventy men had all agreed, not only in the matter, but alſo in the manner of their Interpretation, inſomuch that no man differed from another in a word, but every man expreſſed the ſame conceit, and by the ſame phraſe; he ſtood amazed, and nothing doubting but that the Interpretation was wrought by Divine Power, he acknowledged that the Interpreters were worthy of all honour, as being Men to whom God did bear a peculiar reſpect: and having firſt given them condign reward, he took order for their departure into their own Countrey.

And the ſame effect which the Wonder wrought upon the Prince, it wrought alſo upon the People; for ſo it appeareth by that which is already obſerved out of *Irenæus*, *ὡς καὶ τὸ ἔθνος γινώσας, &c.*

Thus we ſee that the purpoſe of God in the Translation would not only endure, but did alſo very conveniently require, that ſomething in the buſineſs ſhould be miraculous, for the King's better inſtruction, and that the Scriptures might have to much honour and admiration as might gain them ſomething in the opinion of the Heathen, and preſerve them from the injuries of Time.

And this was to be the firſt Reaſon.

The ſecond Reaſon, for which the King ought to take ſuch a way for the Translation, is, For that he made queſtion of their Fidelity.

And

And that this may be accepted for a sufficient Cause, it shall be set down, That the King's mistrust was raised upon such surmises as were no ways frivolous, but contained in them matter of moment.

For it could not be expected from any Nation in those days, that they should be trusty in revealing the secrets of their Religion; but from the *Jews* it would be thought impossible: for this Nation stood so nicely affected to their *Sepher Hattorah*, or Book of the Law, that even in the slightest Circumstances it was observed with an incredible curiosity of Devotion.

*Mabomet Abulcasim*, the Son of *Abdalla*, regarded the esteem of his *Alchoran* so far, as to provide by a Law, that upon the outside thereof this Caution should be always written, *לֹא וְסָס אֱלֹהִים אֲלֵכֶם* Let no man touch this Book but he that is Pure. And the Law is yet in force among the *Turks* for some special *Alcorans* of note, one of which sort inscribed in the same manner, may be seen in the Archives of our publick Library.

But the *Jews*, not contented with so much care, used a more intolerable kind of circumspection: for Rabbi *Nehemiah* saith in the *Massichta Sopherim*, Chapter 3. *Halac*, *לֹא יִתְנֶנּוּ עַלֵּה נְבִי אֲרֻכּוֹתָיו וַיִּתֵּן אֶצְלוֹ עָלָיו וַיִּתֵּן קוֹרֵנָה* That no man lay (their Book of the Law) upon his knee, nor lean upon it with his elbows, when he readeth it. And *Halac* the 10. it is commanded, *לֹא יִזְרֹק אָדָם כִּנְגַד סִתְּלָהּ יָחִיד אַחֵרִין* that no man shall spit in presence of this Book, nor offer to turn his back upon it.

And in the same Tract, *Halac* 13. it is said, *לֹא יִתְנֶנּוּ עַלֵּה נְבִי מִטְּחָלָהּ בְּמִרְגְּלוֹת חֲסִמָּה וְלֹא תַחֲרִי חֲסִמָּה וְלֹא יֹשֵׁב אָדָם עַלֵּה נְבִי חֲסִמָּה וְסִפֵּר עָלָיו דּוּמָה* *בְּרֵאשִׁית שֹׁשֶׁב לֹא עַלֵּה נְבִי חֲסִמָּה וְסִפֵּר עָלָיו דּוּמָה* that is, That no man shall lay this Book under or upon his bed, or at his beds feet; neither shall any man sit upon his bed having this Book lying upon him; for Rabbi *Elietzer* did thus, and a Serpent came and bit him. All this care was taken for the out-side, but much more for that which was within. To let pass other Circumstances which would make this manifest,

manifest, we have need only of that one which most of all concerneth our matter in hand; and it is, That for the most part among the *Jews* it was accounted an odious profanation of this Law, if it were any ways communicated to the Heathen.

To this purpose note that of the *Junior Bechai*, ולכאור &c. Because (saith he) there are בַּחֲכָמַת הוֹרָתָנוּ in the wisdom of our Law, נְקִיּוֹת רַחוּם לְהַסְתֵּר pure words, and worthy to be kept secret; therefore saith he, חַיִּיב אָהָה לְהַעֲלוֹתָם מִן שְׁלֵמָה הוֹצִיָּאָם מִן כַּעֲנִין שֶׁנֶּחֱבֵן וְהוּא לֹךְ לְבַדּוֹ וְאֵין לְזֵרִים אַחֵר Thou art bound to conceal them, and never to impart them, according to the sense of that which is written, They shall be to thee, to thee alone, and not to the stranger with thee. So the Son of *Afer* at the beginning of his Commentary upon the Law, fol. 3. A. Col. 1. Therefore that which *Maimon* saith contrary to this in *Halaca Tephil* of his *Misne Torab*, cap. 10. must be otherwise excused; for *Elias* the Levite in his second Preface, to the *Hammaforeth*, expressly affirmeth from the Tradition of the Ancients, that nothing might be communicated to the *Gentiles*, save only the seven Precepts of the מצוֹת שֶׁבַע בְּנֵי נֹחַ Sons of Noah: but as for מעֲסֵד־בְּרֵאשִׁי הַחֲדָשָׁה the History of the Creation, the Law, and such like, whosoever shall impart these לְבָנִי to the Heathen, יֵרֵד שְׂאֵלָה בְּתוֹן וְרִיחוֹ וְנִשְׁמַתוֹ הִפָּחַ He shall go down to the grave in sorrow, and his life and soul shall be consumed, &c. The *Rabbin* goeth on, and hath much ado to excuse himself there to the *Jews*, by whom he was given over for a Reprobate, only for teaching his great Patron Cardinal *Giles* the Hebrew Tongue; because their fear was, lest by this means the Cardinal might come to the understanding of their Law.

But more than this, (that it was unlawful for the *Jew* to make any other Nation acquainted with their Law) it may be added, that there was a Reason in special why it should be dissembled to this *Ptolomy*, Because the Communication of it had succeeded so ill in the days of his Father. For *Ptolomy* *Som*, having learned that the *Jew* would do no manner of Work upon a Sabbath-day, made that an opportunity to take their City: which was as easily as ingloriously done, because



no man upon that day would resist him; for to them it was a breach of the Sabbath, even to save their lives. And this is objected unto them by *Agatharchides* of *Cnidus*, who wrote the History of *Alexander's* Successors, where he setteth down this story; *Ἔστι ἑθνος Ἰουδαίων λεγόμενον, οἱ πολλοὶ ὄχρουν ἐν μεγάλοις ἔχοντες ἱερὸν πόλιν, ταύτην ὑφείδον ὑπὸ Πτολεμαίου ἡγεμόντος, ὅπῃ λαβεῖν ἐβλήσαντες, ἀλλὰ διὰ τὸ ἄχρουν διασσωσάντων χάριν ὑπέμειναν ἔχειν διασώτην* that is, *There is a certain Nation called the Jews, and they inhabit the great and well-fenced City Jerusalem: This City they negligently yielded into the hands of Ptolomy, and would not take up Arms for their own Protection; chusing rather to become Vassals to a Stranger, than to defend themselves upon the Sabbath-day.* These Reasons, if they stood alone, had enough in them to make the King mistrust his Interpreters: and yet, if Antiquity hath not misinformed us, there will be one Reason more, which it self alone ought to have prevailed, though all the rest had been wanting: For we find that the Translation was twice performed, and that the Seniors disagreed the first time. In this passage of Story, I suppose, we shall tell the Reader some news. Our Author is one *Armius*, of whom we know nothing more than his Name: his Words shall be here set down as we find them cited by an *Arabick* Commentator upon the *Pentateuch*, in his Preface to that Work.

*Arab. Mss. in  
4. lib. Moysis  
litteris Syriacis  
conscripitis, in  
Bibliotheca  
Bodleiana.*

קא ארמיוס צאחנ מכתב אלזמאפי סנהדרין  
עשר מן ממלכה בלש'מוס אמן בלש'מוס אלמלך אבר  
להנמע מעשא וחבני אסראל וליחסד'ה בן אדיה כתב  
אלה אל תודאח וכל ואחד מנהומה יסחד לה מה  
אסחח פי מעניה פחסרות אלמשאיה ואל הורת אלש  
אלשידפה צונתהום פאמר אן כל ואחד מיחום יפסר  
להכתאב אלתו פאכר לה אל תפסיר פיסה נק לזה  
אלמשאיה פאמר לתעלוא אלמש' פי אלחבוס ואלקוין

Thus saith *Armius* the Chronologer; In the nineteenth year of the Reign of Ptolomy, the Son of Ptolomy, the King commanded that they should gather together the Seniors of the Children of Israel, and that they should bring with them the

Book of the Law in their hands, and that each

each of them in several should translate it accordingly as it should be revealed to his understanding. And the Seniors came and presented themselves together with their most Divine Book of the Law. And the King's command was, That every man should translate the whole Book. And it came to pass, that the Seniors disagreed in their Interpretation; and the King commanded to put them in prison, and in chains, &c. Thus we see that the King was led by good reason to a suspicion of his Interpreters, and that therefore in all probability he would take such a course for his Translation as we have already made report of, according to the Testimony of the Ancients.

But nothing ever lighted so heavy upon this matter of the Cells, as the Authority of St. Hierom, which was the more likely to oppress it by reason of his great Learning and general Repute; because a Testimony, for the most part, is not measured by its own validity, but the Author's worth; and we do not usually observe what force it may have in it self, but from whence it came.

St. Hierom, when he cometh to consider of the Translation of the Seventy, seemeth to deride the passage of the Cells, and forsaking the constant Tradition of his Forefathers, in a very neglectful manner, peremptorily setteth down upon his own trust, that the History of the Cells is *Vulgo sine autore jactata*, but a Common Report bruited abroad under no man's Authority. And elsewhere he saith, That he cannot devise who it should be that first contrived these seventy Conclaves in the fictions of his Brain; *Nescio quis primus autor 70. Cellulas Alexandria mendacio suo extruxerit, quibus divisi eadem scripturarum*, &c. His Reasons follow: \* Because *Aristeas*, and long after him *Iosephus*, can tell of no such thing, but the contrary: and because also that if it had been so, it could not be accounted for a Translation, but a Prophecy. So St. Hierom.

\* Cum Aristear, ejusdem Ptolomaei, & multo post tempore Josephus,

*nihil tale retulerint, sed in unica Basilica congregatos contulisse scribant, non Prophetaffe, &c.* Hieron. Pref. in Pentateuch. Ep. 104. p. 341. tom. 3.

But, before we receive his Testimony, it shall be examined, and compared; and leaving his Reasons to the last place,



we will first of all be seemingly moderate the strong Opinion of his Name.

True it is, that St. *Hierom* in Learning and Knowledge could not be inferiour to any of his time, and therefore being a great Scholar, he might the easilier fall into that common infirmity of those that know much, go about to raise his own Reputation by the ruin of another Man's. If the Father were thus inclin'd, he could not be without so much of a Critick as would teach him to censure, which things while we do, our Ambition seeking for its own safety, always aimeth at those that are farthest off, and least able to help themselves. Therefore the Ancients, and those that are dead, are more easily reprehended than the latest, and the living. It is not for me to say, that the Reverend Father was guilty in this ; and yet if he were not, why is it objected unto him by his Adversary

P. 181. tom. 9. *Ruffinus* in the second Book of his Invectives? *Quid ergo mirum est, (saith he) si me minimum, & nullius numeri hominem lacerat, si Ambrosium sec. 1. si Hilarium si Lactantium, si Didymum reprehendat ?* &c. and afterwards he saith, that he spared *neque antiquos neque novos Scriptores, sed omnes omnino nunc imperitiae, nunc ineptiae, notat ;* neither the Ancient nor the Modern Writers, but charged them all, and every one of them, with unskillfulness and folly ; *ut erat in quod intenderat vehemens,* so eager he would be for his own opinion ; as Learned *Vives* hath noted concerning him, in his observation upon the 42 Chap. of *Augustin's* 18 Book *De Civitate Dei*. But if this be to be suspected,

P. 183. *ibid.*

as coming from his Enemy ; yet how shall he be there excused, where he would not spare St. *Paul* himself at a Criticism? For reading that Place in the Epistle to the *Colossians*, *Qua sunt rationem quidem habentia*, &c. he writeth to \* *Algasia*, that the Conjunction (*quidem*) is there redundant ; and that St. *Paul* had often done as much as that came to, *propter imperitiam arii Grammaticae*, &c. He saith, that the great Doctor of the *Gentiles* did not understand his Grammar ; as if the Spirit in Scripture would not look to the Syntax ; or if not, as if he that had disputed among the Philosophers at *Athens*, had been so ignorant in his Accidence, as not to know how to place a Conjunction.

Chap. 2. v. 23.

\* Quest. 10. P.

433. tom. 3.

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He that could say of St. *Paul*, that he was an ill-grounded Scholar, 'twas no marvel that he censur'd *Lactantius*, St. *Ambrose*, St. *Hilarie*, and *Didymus*: and yet if these also could not escape his reprehension, I should not willingly trust him with *Aristeus*, nor our History of the *Septuagint*.

But let the Father be pardoned for being a Critick, and take St. *Hierom* in the best sense; let him be a man of a most mature and most moderate Judgment, and one that could think as well of other men as of himself: yet why are we bound to believe St. *Hierom*, rather than *Iustin Martyr*, *Irenæus*, *Clement* of *Alexandria*, *Cyril* of *Jerusalem*, and the rest? Why one man, rather than so many? Why a late Author, rather than those that went before him?

But let it be supposed that this Learned Father could discern above all this; yet his Testimony could not be taken for this matter, because we find it guilty of a partiality.

For we are to be advised, that St. *Hierom*, having gotten a competent knowledg in the *Hebrew* Tongue, by great industry, and conversation with the *Jews*, especially his constant Tutor *Barabbas*, undertook a new Translation of the Bible, according to the Original.

This though in it self a very laudable and pious Enterprize, and pretended also to be most necessarily done, because of divers and dangerous Corruptions wherewith the *Greek* Translation was found to be incumbered; yet because it was preferred in an Age which was strongly addicted to the *Septuagint*, it would not be taken at the Father's hands: Therefore all men cry'd out upon St. *Hierom*, satisfying themselves with this, That the *Greek* Translation was delivered by the peculiar intercourse and inspiration of God, and therefore ought not to be so desperately handled by a Man; That the Wisdom of the Church had thus long received it with an irresistable devotion; and why therefore should it now be called in question? or what hope could there be of a better? and therefore what need of another Translation? This we are sure of, because it may be discovered by the Father's own Complaint against the men of his time. See the Prologue to his *Hebrew* Tradition upon *Genesis*: Neque verò 70 Interpretum, ut invidi latrant,

*Hiero. proæ.  
ad Trad. Heb.  
in Gen. p. 451.  
tom. 3.*

*errores*

Aug. epist. 8.  
fol. 82. tom. 2.

\* Hiero. Pref.  
in Paralipo. I.  
Epist. 107. ad  
Chromatium  
episc. P. 343.  
tom. 1.

*errores arguimus, nec nostrum laborem illorum reprehensionem putamus.* See also his Apology against *Ruffinus*, Chap. 7, 8. And it very well appeareth by the words of *Anstin* in his Epistle to this *Hierom*, where he declareth himself to be very much against his new Translation. See the 45. Chap. of his 18. Book *De Civitate Dei*: *Quamvis non defuerit temporibus nostris Presbyter Hieronymus, &c.* In his 8. Epistle he goeth about to controll the Father by this Dilemma: Those things (saith he) which were Translated by the Septuagint, *Aut obscura sunt, aut manifestata: si obscura sunt, te quoque in eis falli potuisse non immerito creditur; si autem manifesta, superfluum est te voluisse explanare quod illos latere non potuit*: Either they were easie, or hard to be understood: if easie, to what purpose then should you explain that which they could not be ignorant of? if they were hard to be understood, what hopes can there be that you should not be deceived as well as they? But the Father here disputeth *ex falso supposito*, framing his Argument as if the Translation of the Septuagint had escaped till that time without the contraction of any Error or Corruption; which if it had been, \**St. Hierom* confesseth himself to be in all the fault, in his Epistle to *Chromatius*, which is the Preface in *Lib. Paralipom.* *Si Septuaginta Interpretum pura, & ut ab iis in Græcum versa est, editio permaneret; superfluum me, Chromati, Episcoporum Sanctissime atque doctissime, impelleres ut Hebræa volumina Latino sermone transferrem; quod enim semel aures hominum occupaverat & nascentis Ecclesiæ roboraverat fidem, justum erat etiam nostro silentio comprobari, &c.*

Nevertheless, by this it is perceivable how unwilling *St. Anstin* was that there should be a new Translation: and though afterwards, upon better advice, he was contented to see it, *Ideo autem desidero interpretationem tuam de Septuaginta, &c.* Ep. 19. fol. 18. A. ib. yet he would never yield to this, that it should be read in Churches; and he giveth the reason, *Propterea me nolle tuam ex Hebræo interpretationem in Ecclesiis legi, ne contra Septuaginta Autoritatem tanquam novum aliquid proferentes magno Scandalo perturbemus plebes Christi, quarum aures & corda illam interpretationem audire consueverunt, quæ etiam ab Apostolis approbata est*: Lest it be taken as some new thing introduced against

against the Authority of the *Septuagint*, much scandal should be given to the people of God, whose hearts and ears have been all this while accustomed to that Translation, as a thing approved by the very Apostles themselves. And St. *Austin* speaketh this out of some experience; for he had already told St. *Hierom*, in his 10. Epistle, of a certain Bishop who had given way that this new *Latin* Translation should be read in his Church, but with very ill success: for when the People understood that St. *Hierom* in the Prophecy of *Jonah*, had put it down *Hedera*, in stead of that which anciently, according to the Greek, had been *Cucurbitam*, there was a great Tumult raised among the Parishioners, inso much that the Bishop was forced to ask Counsel of the *Jews*; who notwithstanding that they had answered, that the Original word might bear either of those Constructions, yet the People would not be contented till the Bishop had blotted out *Hedera*, and set down *Cucurbita*, according to that which was before.

*Quidam frater  
noster episcopus  
cum lectitare  
institisset in  
ecclesia cui  
præst. &c. Aug.  
Hieron. epist.  
10. fol. 10. 2.  
Col. 1.*

And certainly, the New Translation took so ill abroad, that some one or other, to put by the opinion of the Thing, feigned an Epistle in the name of St. *Hierom*, where he maketh the Father to confess how ill he had done in Translating the Original Scripture into *Latin*; seeing that in the *Hebrew Text* there was no truth at all: He also maketh him to say, that this was a thing done in his younger days, and by the instigation of the *Jews*. And this Epistle was found among the *African* Bishops by *Eusebius*, by whose means it was conveyed to St. *Hierom*.

*Scribit frater  
Eusebius si a--  
pud Afros epis-  
copos, &c. Apol.  
advers. Ruffin.  
lib. 2. p. 148.  
tom. 2.*

These things are acknowledged by St. *Hierom* himself in his Apology against *Ruffinus*; where also he saith, *Ergo ille qui epistolam sub nomine meo penitentia finxerat, quod mase Hebræa volumina transtulisset, obijcere dicitur me in Septuaginta condemnationem Scripturas sanctas interpretatum; ut siue falsa sunt, siue vera que transtuli, in crimine maneam, dum aut in novo opere foteor me errasse, aut recens Editio veteris condemnatio sit.* This was the general voice against the new Translation; and St. *Hierom* liked it the worse, because it was taken up against him by his great Adversary *Ruffinus* in his second Invective, *Septuaginta duorum virorum per Cellulas interpretantium, unam & Consonam vocem dubitandum non est Spiritus Sancti inspiratione prolatam, &*

*Ruffin. in His-  
tom. p. 181.  
col. 1, tom. 9.*

majoris

*majoris id debere esse autoritatis quàm id quod ab uno hoc, sibi Barabbas aspirante, translatus est:* 'Tis no doubt, (saith he) but that one concurring voice of the seventy Seniors in their *Cells* was uttered by Divine Inspiration, and therefore I hope is to be preferred before the Translation of one man, who had no other instruction but from his Tutor *Barabbas*.

The new Translation succèding so ill, *St. Hierom* had this to do, to give satisfaction to the men of his time, and by all means to be quit with his Antagonist.

Considering therefore that the complaint of all men was unadvisedly grounded upon too great an estimation of the *Septuagint*, which every man urged to himself from the miraculous manner of the interpretation, the Father conceived that this prevailing Opinion might receive some abatement by a comely and well-tempered disparagement of that wonder: therefore he gives out in one place, that this great sound of the *Cells* was but a rumour of the Ordinary People, and not contented to say so, elsewhere he is bold to call it a Fable; hoping by this, that if he could but take off the People from their opinion of the *Cells*, he might gain upon them for his own Translation.

The purpose of *St. Hierom* is this, though we grant it to be good, yet we cannot think but the Project was bad; and therefore the Father herein is altogether forsaken by his great Friend *St. Austin*; who on the other side laboureth so much the more to set up the old Reputation of the *Septuagint*, which he hath not spared to do in the most prevailing ways, though he lived at the same time with *St. Hierom*, and was well acquainted with his Tenets, and loved any Opinion the better for being his. *Austin* therefore, in his eighth Epistle to *St. Hierom*, speaking of the *Septuagint*, thus he professeth, *De quorum vel consilii, vel spiritus majori concordia, quàm si unus homo esset, non audeo in aliquam partem certam ferre sententiam, nisi quòd eis præminentem Autoritatem in hoc munere sine Controversia tribuendam existimo, &c.*

In his Commentary on the 87 Psalm, he saith, Their Authority is such, *ut non immeritò propter mirabilem consensum, divino Spiritu interpretati esse credantur, &c.* And whereas *St. Hierom* had put off this passage of the *Cells* with a *Nescio quo Authore*,



shore, as if the Authors of it had been ashamed to shew themselves. *Austin* is not afraid to say, That those which reported this were *multi, & non indigni fide*; many, and worthy to be believed: And if it be so (saith he) that the Translation was made by several Men, in several *Cells*, and yet no Man discorded either in sense or words; *Quis huic auctoritati* (where he directly aimeth at *St. Hierom*) *conferre aliquid, nedum præferre audeat*? Who is he that shall dare, I will not say to prefer any thing above, but to confer any thing unto the Authority of this Translation.

And because *St. Hierom* hop'd it might follow as an absurdity, that if the Work had been performed in the same manner by several Men, and in several Places, it was to be thought not a Translation but a Prophecy; *St. Austin* believeth it to be a very good Consequence, and affirmeth, that it was therefore said to be done Prophetically, because they concorded so wonderfully. *Qui Auctoritate prophetica ex ipsa mirabili Consensione perhibentur. Quæst. super Josue, lib. 6.*

And forasmuch as *St. Hierom* had taken notice of divers differences between the *Hebrew* Text, and the *Greek* Translation, *St. Austin* saith, That there is no reason why we should think otherwise of these, than we do of that harmonious discord which is found to be among the four Evangelists; for as there the same Spirit guided each Mans Pen to mean, and yet not write the same; so here, the same Inspiration which had formerly instructed the Original Writers, did now also direct the Translators to set down the very same things, but in a different way.

*Manifestum est autem Interpretationem illam que dicitur Septuaginta, in nonnullis se aliter habere, quam inveniunt in Hebræo, qui eam linguam no-*

*verunt, & qui interpretati sunt singuli eisdem libros; hujus item distantie causa si queratur, cur tanta Auctoritas Interpretationis Lxx multis in locis distet ab ea veritate que in Hebræis Codicibus invenitur, nihil occurrere probabilius existimo quam illos Lxx, eo spiritu interpretatos, quo & illa que interpretabantur dicta fuerunt, quod ex ipsa eorum mirabili consensione firmatum est, &c. Ergo & ipsi nonnulla in eloquio narrando, & ab eadem voluntate Dei, cujus illa dicta erat, & cui verba servire debeant, non recedendo; nihil aliud demonstrare voluerunt, quam hoc ipsum, quod nunc in Evangelistarum quatuor concordie quadam diversitate miramur. August. de Consens. Evangelist. Lib. 2. C. 66. fol. 105. Tom. 4.*

Therefore in whatsoever the Authority of *St. Hierom* could prevail against our Story, it may be overborn by that which

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hath

hath been said; most of all, by the ponderous Testimony of *St. Augustine*.

We come now to consider of his Reasons, the later whereof bearing no notable force in it self, may be passed by; but the former standeth thus.

That there could be no such miraculous Circumstance in the Translation, as this Passage of the *Cells*, because then *Aristeas*, who undertook a particular Narration of this whole Matter, would not have omitted this, if he had known it; and he could not chuse but know it, if it had been done, for he lived at the same time: and the Reason prevails yet further, because *Josephus*, relating this History out of *Aristeas*, maketh no mention of any such matter.

This Reason I was always afraid of: for besides that it is the stronger for being given by *St. Hierom*, it hath also such a proper validity in it self, that if we should not fairly decline it, it would injure the probability of all.

But the inconvenience that may arise by this Reason we sufficiently avoid, if these three things can be brought to pass. 1. That the History of the *Septuagint*, which now goeth abroad under the name of *Aristeas*, is not the intire Work of that *Aristeas* who lived in the days of *Ptolomy*. 2. That the true *Aristeas* had this passage of the *Cells*. 3. That *Josephus* left it out, and the Reasons why.

For the first, which concerneth *Aristeas*, That he is to be taken for a spurious Author, we are already prevented by the Learned *Vives*, à *Castro*, *Scaliger*, *Vossius*, and others, who have all set down their Judgments against this Author; and those that have spoken most moderately, have said (that which is the very truth indeed) That the Compiler of this Work was much later than the days of the Translation, and that the Story as now it is, was gathered together out of *Josephus*, *Ensebius*, *Epiphanius*, and some others, which are not now at all, or not yet extant.

Who because the Credit of my Author, especially those that are Ancient, ought not to be disparaged upon a slight or frivolous ground, the Causes shall be set down which have necessarily moved hereunto.



The principal Reason rendred by *Vives* and the rest, is, For that some things are cited by the Fathers out of *Aristæus*, which are not to be found in the Story as now it stands: Instance is made in *Epiphanius* concerning the *Cells*, and in the Letters which pass'd between *Ptolomy* and *Eleazar* the Priest, which are not delivered by the Fathers as they lie in the Story, but have a manifest variety, and such as cannot easily be reconciled. This Reason is good, and maketh much against the Compiler, who would be called by the Name of *Aristæus*. But something shall be added out of our own Observations.

The Author of the present History saith, That *Demetrius* going along with the Seniors to the Isle *Pharos*, went over *τὸ πρὸς τῇ αὐτῇ ἀνὰ γέφυρα τὴν θαλάσσης, καὶ τὴν γέφυραν, the Heptastadium and the Bridge, &c.* But this passage is manifestly taken out of *Josephus*, who though he undertake to set down the Story according to *Aristæus*, yet he doth not follow him *κατὰ πᾶν*, through the whole file of his Narration; but oftentimes, and especially where he would be brief, he taketh his own ways of expression: Therefore when he cometh to tell how the Seniors were conducted by *Demetrius* from the City to the Isle, he delivereth it under the Circumstances of his own time, as if they had passed over the *Heptastadium* and the Bridge, because that indeed was the way in his days, and as he thought in the days of *Aristæus*.

But if our Information be rightly given, we shall find this to be a notorious *Anachronism*; for at the days of the Translation *Pharos* was an Isle, and therefore they could not pass over thither by Land.

*Homer* telleth, that in old time this Isle *Pharos* lay a whole day and a nights sail from *Alexandria*.

Ἰόσον ἀνέβη ὅσον τε πανμυεῖν γλαφυρὴ νηὺς  
Ἦνυσεν, &c.

*Eusebius* πα-  
γενε. εἰς ὅμωρ.  
p. 1500. Edit.  
Rom. 1550.

And the Archbishop of *Theſſalonica* saith upon this Place, that this was so *καὶ τοῦ Ἡρώδης χρόνου, ἅπαντα ἀπογυμνώσθαι τῇ ἰσθμῷ τῇ Νείλῳ, &c.* in the days of the Ancient Heroes, but since that time it hath been turned into Earth by the River Nile. Such a property indeed the River hath, because it continually draw-  
eth

eth much mud ; as is observed by *Aristotle*, *Erastothenes*, and many others : but that it should do it in this proportion, it is altogether incredible.

For by the Judgment of the best and most skilful Mariners, a Ship under sail, having Wind and Tide, may ride as far in the space of one Hour, as shall answer 8000 Paces upon the Land, which multiplied into 24, make up 192000. Therefore the distance between the City and the Isle must have been 192 Miles ; and so much earth must have been gathered together by the Attractions of Nile, since the time of the Trojan Wars. But concerning this, *Aristides* said well in his Description of Egypt, ἐπεὶ δὲ δάειν ἐν τοῖς ἔτεσιν "Οὐκ ὁ δραπετὴς ἡμετέρος μὴ ἀντίγειν Ἀργύρεον. *Homer*, saith he, indeed writeth, that Pharos is as far from Alexandria as one can go by Sea in a day and a night : But saith *Aristides*, ἐγὼ μὲν οὐκ ἔγωγε πιστεύω, I know not him I should believe him.

But while Pharos was an Isle, the true distance between it and the City, as it hath been usually and experimentally accounted, was about seven Furlongs ; ἑπτα σταδία, or nearer upon a Mile : This space was in after-times wrought into an Isthmus, by the bold Industry and Expences of Cleopatra, which from the measure of the distance was called *Heptastadium*.

This is most confidently reported by *Ammianus Marcellinus* in *Julian*, l.22, p.285. *Hæc eadem regina*, Heptastadium, sicut vix credendâ celeritate, itâ magnitudine mirâ construxit, ob Causam novam & necessariam. Insula Pharos, &c. à civitatis litore mille passibus disparata, Rhodiorum erat obnoxia vicligali, quod cùm inde quidam nimium quantum petitori venissent ; famina callida semper in fraudes, solennium specie feriarum, iisdem publicanis secum ad suburbana perductis, opus jusserat in equietis laboribus consummari, & septem diebus totidem Stadia, molibus jactis in Mare, solo propinquanti terræ sunt vindicata. Quod cum vehiculo ingressa, errare aut Rhodios, Insularum, non Continentis portorium flagitantes, &c. that is, The same Cleopatra raised the Heptastadium, nor more wonderful for its magnitude, than for the expedition of the business ; and she did it for a reason very necessary, and well enough known. The Isle Pharos, which was about a Mile distant from the City, paid Tribute to the Rhodians,

*dians*, which being by them too intolerably exacted, the Politick Princes, always exquisitely able to deceive. upon a time withdraws the Publicans into the Suburbs, as it there had been some great Holiday to be kept: In the mean-time she had set Men a-work to cast mighty heaps into the Sea, which being followed with indefatigable pains, seven Furlongs of Sea were made into Earth within the space of seven days, and the City continued with the Isle. This done, the Queen rode over in her Chariot, and told the Publicans, that they were much deceived to come and require Impost for the Isle, for that was now become a Continent, &c. Whereas the Historian saith, the Isle was tributary to the *Rhodians*; The Reader must not be ignorant, that these people, by reason of their great experience in Navigation, were for a long time Lords over all the Seas, and in all Marine matters prescribed Rules to other Nations; inasmuch, that the Imperial Law, in all Titles which concern the Sea, still goeth according to the Law of the *Rhodes*, unless it be where it is otherwise required by the unalterable Customs of particular Places. So saith *Docimius* in the Law, Τα νηυτικά πάντα, ἡ ὅσα καὶ θάλατταν κείνη, ῥοδία τέμνον ῥόμῳ, ἡ καὶ πρὸ ῥοδίας θηλαζον ῥόμῳ, ὅταν μὴ ἄλλῃ νόμῳ ἐναρμόδιον. *Jus Græc. Rom. in Lt. Naut. p. 278.*

And therefore it is, that when *Eudemus* of *Nicomedia* made complaint to *Antoninus*, that in a Wreck upon the Coast of *Italy*, he had been robb'd by the Publicans that inhabited the *Cyclades*, the Emperor returned this answer, Ἐγὼ μὲν τῆς χερσὺς *Digest. De Lig-*  
 κύβητος, ὁ δὲ νόμος. ἢ θαλάσσης πρὸς νόμον ἦν. *Rhod. de alt.*  
 is, I indeed am Lord of the Land; but as for the Sea, it must be *Ἀξίως.*  
 judged by the Law of the Rhodes: Title 2. of the *Digest*. cap. 9.  
 This by the way; but by that of *Ammianus Marcellinus* we  
 are certainly informed concerning the time when *Pharos* first  
 began to be a Peninsula.

Therefore if *Arifaeus* make mention of the *Hepstadium*, he ought to live either in, or after the days of *Cleopatra*; but the true *Arifaeus* was dead long before.

But Benjamin Bar-Jona is against us; for he reckoneth the making of this *Istbm* among the Acts of Alexander the Great; וישם בנח מסלח על חטאם של אלכסנדר יא דרד מיל בתור חסם

מכעית  
שלר בנים  
p. 121.

Parte 1. Cli-  
mat. 4.

Archiva Ba-  
ra. Biblioth.  
Bod.

that is, *And there (Alexander) raised up a Bank at the Haven of Alexandria, the space of one whole mile within the Sea.* But this cannot be; for then it shall never be pardon'd his Historians, *Plutarch, Q. Curtius*, and especially *Arrian*, who was *testis oculatus*, if striving in some things to make him greater than he could be, they should neglect in other things to make him so great as he was. All that ever yet undertook the mention of this Mighty Prince, have not spared to say as much as might be believed; and do we think they would leave out that which ought to be? 'Twas enough for the renown of *Alexander*, which other Authors have said concerning his *Non Ultra* in the East; and yet the *Arabick Geographer* ascribeth also unto him the Pillars of *Hercules* in the West, and saith moreover, That by the help of his *Mathematicians* he digged up an *Isthmus*, and joyned two Seas together: See this Author in his first Part of his fourth Clime.

That which is already recorded of this Mighty Conqueror, by Historians more commonly known, is as great a burden as Fame can bear; and yet I have seen two *Greek* unpublist'd Authors in the *Baroccian Archives*, that have gone beyond all that is yet extant, as if they would set down not how much *Alexander* could do, but how much 'twas possible for the Reader to believe; for so they have scrud up his Acts to a most prodigious and incredible height, that nothing more can be expected from the *Historia Lombardica*, or the most impudent *Legend*: and yet I find nothing at all said of this *Agger*.

*Justin* hath said much for *Alexander* out of *Trogus Pompey*, and much is set down by *Diodorus*; to say nothing of *Zeno Demetrius*, printed at *Venice* in vulgar *Greek*, and a *French* Author not extant, both which have written the Life of *Alexander*; and that they might lie by Authority, they have done it in Verse; and yet none of all these ever durst to say, that this was any of his Acts, to joyn *Pharos* to *Alexandria*; nay, *Plutarch* in his Life of this *Alexander* saith, that *Pharos* was an Isle in those days, and very well intimateth, that the *Isthmus* was congested in after-times: Therefore if this would not be remembred, neither by those that knew all that *Alexander* did, nor yet by others who durst to write more than they knew, *Bar-Jona* is not to be regarded in this matter. But

But *Jeseph Scaliger* troubleth us further; for he saith, that this *Isthmus* was raised *per Superiores Ptolomæos*, by the former *Ptolomys*; and his Authority for this is out of *Julius Cæsar*, in the third Book of his Commentaries *De Bello Civili*, towards the latter end of that Book, there *Cæsar* saith thus.

*Hæc insula objecta Alexandria portum efficit: sed à superioribus regionibus in longitudinem passuum 900. in mare jactis molibus, angusto itinere & ponte cum oppido conjungitur.*

At the first reading of these words, I marvelled how *Scaliger* could pick out the thing which is pretended, seeing that here is no intimation to that purpose; but upon a further inquiry, I found in the Critical Notes upon this Place, that *Brodæus* would have it read, *A superioribus Regibus*, and out of this varia lectio, *Scaliger* got his *Superiores Ptolomæos*.

Suppose we then that that the true way of reading should be according to *Brodæus*, yet how will *Cæsar* be trusted for this, in whose judgment we all know that the Pailing up of an *Isthmus* would be too great a work for a Woman, in comparison whereof, *Cæsar's* Ditches and Trenches could bear no reputation? Therefore it concern'd the Dictator to darken the Glory of *Cleopatra*, for fear that should eclipse his own: therefore the Exploit is obscurely suggested in terms of generality and ambiguity, that it was done *A superioribus Regibus*, which whether it be to be understood of *Ptolomy Lagus*, and *Philadelph*, or of those which succeeded, who can tell us? and if it be not, it maketh nothing against us. But why are we bound to read *Regibus*, seeing that in the most ancient and the correctest Copies we find it constantly written, *A superioribus Regionibus*? and so it is to be referred to *in longitudinem passuum 900. à sup. Region. &c.* or otherwise it may follow the force of the Conjunction [*sed*,] which leadeth to another way of interpretation; and either of these ways seemeth fully to satisfy the Author's meaning, and affordeth a Construction proper to the Place. So we see, that these words of *Cæsar* are not of force enough to overthrow the Testimony of *Ammianus Marcellinus*: therefore it holdeth still, that *Pharos* remained an Isle till the days of *Cleopatra*, and we are sure that *Aristæas* was dead long before; therefore for him to make mention of the



the *Hepstadium*, is an inexcusable *Anachronism*: and there needeth nothing more to prove the first thing which was required, that the Author of the present History of the Seventy, cannot be that *Aristeas* who was to live in the days of *Ptolomy*. Now we are to prove, that the true *Aristeas* had this passage of the *Cells*: And this will be easie to do, because *Gedaliah* in his *Shalshelet Hakabbala* (professing to set down this History of the *Seventy Interpreters* briefly out of *Aristeas*) toward the latter end of his Abstract useth these words, וְכָל יוֹם שָׁלַל מִסֵּפֶר הַדָּרִי וּמִסְלֵם (וכְרִיצִיב בְּאוֹרֵךְ בִּסְפָרִי) וְכֵן חֲשִׁיבֵי כְרָאוֹ וְכִצִּין חֲמֵלֵר אֲשֶׁר חֲסֵה מִצֵּד מִחֲמַתּוֹ that is, And every day the King asked them the Interpretation of some hard sayings, and dark sentences (which may be seen at large in this \* Book) and they still gave him such an answer as was to the purpose, and well-pleasing in his sight; insomuch that the King marvelled greatly, &c. After this (saith he) they were conducted to a certain Island רֶחֶק מֵאַלֶּכְסַנְדְּרִיָּא יוֹמִימָה about a mile distant from Alexandria, וְנִתְּנָה לָכֵן אֶחָד מֵהֶם חֹדֶר and to each of them was appointed a several Conclave, &c.

\* R. Gedaliah  
in *Shalshelet*,  
fol. 23. & 24.

\* Of *Aristeas*  
he meaneth.

We cannot imagine the Author to be so notoriously impudent, as to have cited this out of *Aristeas*, if it had not been there.

Therefore now if we give the reason why *Josephus* should leave it out, we have brought that to pass which was required to be done.

*Josephus* having had good experience of the Heathen, not only by his conversation with their Books, but also with themselves, made observation of that, whereof he himself afterward found cause to complain; that as they made little account of the Nation of the *Jews*, and their Religion, so they slighted their Antiquities, and misbelieved any thing that could be said or written for their Renown. *Josephus* being well aware of this, and desirous by all means that his Work might find Acceptation with the *Gentiles*, took diligent heed to make the disposition of his History of such a temper, as that nothing should be proposed so incredible, as not to bear some congruity with such things which had been known to be before, and were like to be hereafter.

Therefore





to Great Alexander King of Macedon, and his Followers: and when they had no other Road to pass by, the Waves themselves mark'd them out a path, rather than anything should hinder the design which God had purposed them unto; and that was to put a period to the Kingdom of Persia.

But let us see how these two Matters differ in their Moments, and how unlike the passing of Alexander is to that of Israel.

Strabo can tell us the truth:

Strabo l. 14. Περὶ Φασιλίδας δ' ἔστι τὰ χθ' ἀλάσταν στενὰ, δι' ἃν Ἀλέξανδρος  
p. 666. & 657. παρήγαγε τὴν στρατίαν, ἔστι δ' ὅρος Κλίμαξ καλεῖσθαι, ὅπου τὸ Πάμφυλον πλάγῃ συνῶν ἀσπείρων πέτρων ἐπὶ τῇ αἰγιαλῷ τῆς ῥηνειμίας γυμνοῦνται, ὥστε ἐν βασιμῶν τοῖς ὁδοῦσι, πηχυαῖον ἐστὶν ὅσα πλάγῃς ὑπο ἥψ' κυμάτων καλυπτομένη ἐπὶ τὸ πολὺ· ἢ μὲν ἐν δὲ τῷ ὄρει ὑψίσταται, περὶ δὲ τῆς αἰγιαλῷ ἔστι, τὸ δὲ αἰγιαλὸν ἔχον· χθ' τὰς ἐσθίας· ὁ δὲ Ἀλέξανδρος εἰς χειμῖον ἐμπέσων ἤρπεν, καὶ τὸ πῶτον ἐπὶ τῶν τῆς πύλης, πρὶν ἀνέιναι τὸ κύμα ὄρευσεν, καὶ ὅλως τὴν ἡμέραν ἐν ὑδασι σπύδον τὴν πορείαν συνέχον, μέχρι ὁμαλῶς βασιλῆος ὄρευσεν· that is, *About Phaselis there is a Streight of the Sea, where Alexander passed over with his Company: for the Hill Climax lying upon the Pamphylian Seas, leaveth a narrow passage upon the Shore, which at a low Ebb is so dry, that it may be passed over on foot; but at the flowing of the Waters, it useth to be covered all over with the Waves. Now because the way of the Mountain is round about, and precipitate, Travellers, for the most part, take this way by the Shore, if the Sea be calm; and it was Alexander's hap to come that way in the Winter Season, who committing most of his acts to Fortune, set forward before the Waters were gone off, so that he and his Followers were fain to wade all day long in the Sea up to the middle, &c.*

The Reader may here see whether Josephus have not destroyed the Miracle, by lessening it; and made it cease to be a Wonder, while he strives to make it fit to be believed.

The same Author, when he should tell us how the Sun stood still in Gibeon, and the Moon in the Valley of Ajalon, he talketh of a great Thunder and Lightning, and of strange Hail, which is something more too than what the Scripture saith: but to the purpose nothing is said, save only, that the day was longer than it used to be; καὶ γὰρ καὶ τὴν ἡμέραν ὡς ἐπὶ ἡμέραν ἦν, &c. *Archeology. Aoy. s. Ksp. α. p. 1:3.*

For

For the Days to lengthen, was an ordinary thing to those who lived between the *Tropick* of *Cancer* and the *Arctic Circle*: and for the same Day to be longer than ever it had been, would not be so incredible to the Heathen, because they had already heard of one Night as big as three; for such a thing as this had hapned, when *Jupiter* begat *Hercules* of *Alcmena*: and this was told them long before the time of *Josephus*, by their divine *Orpheus*, in his *Argonauticks*.

— ὅτε νεοσσὸν μὲν ἐκείνου οὐκ ἔστιν αἰγῶν  
ἥμισυ, δὲ δὲ ἐπιμυθεῖο πάντοθεν Ὀρφν.

When *Hercules* was born (saith he)

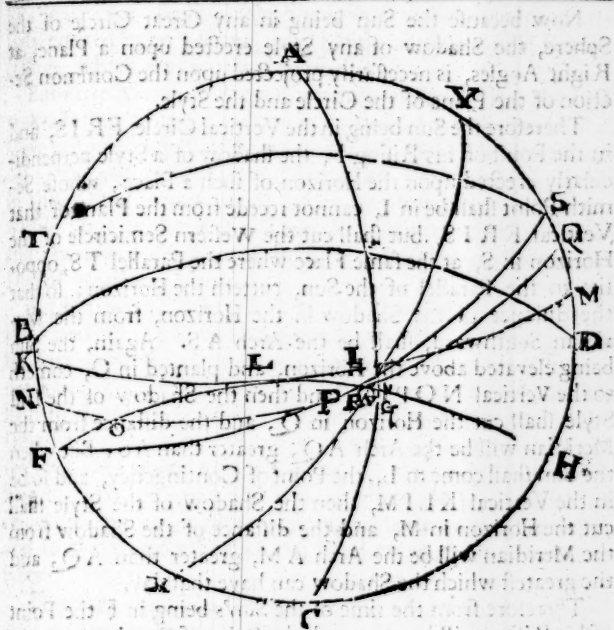
Three days the Sun, leaving his wonted Light,  
Lay hid, and made of three, but one long Night.

Again, *Josephus* when he is to set down how the King *Nabuchodonosor* was changed into a Beast, he scarcely obtaineth of himself at first to call it any thing but a Dream; and afterwards when he speaketh of it as a thing done, he saith no more but this, That the King lived seven years *in ignibus*, *privately*; as if to dine and sup alone, had been to eat Grass like *Oxen*; and to be from the Society of Men, had been all one with being turned into the condition of a Beast. Not that we believe that the King of *Babel* was transformed into a Brute, though the literal sense of the Text seem to lead us on to such a Metamorphosis, but that, to bear the mind of a Beast under the shape of a Man, was more than to keep ones Chamber, and to depart from ones own self, argued somewhat else than *in ignibus* *id est*, to be private. And yet *Josephus* says no more; nay, he craves pardon for this, as if it had been too much to say, that such a thing could be done in a Dream. *Ἐστράβων Νεῦσι μυνδὲς ἔπος ἔγχεα*, &c. *Nonan* (saith he) *I hope*, *Ἀρχαῖοι*.  
will blame me for this; for I have set these things down as I found *λ γ. 1. καρ. 1 α.*  
them in Ancient Writings: Shewing hereby, that his care was *lib. 10. cap. 11.*  
not so much that things might appear done in themselves, as *p. 311. & 312.*  
that they were truly related by him.

If it be said that the Retrocession of the Sun and Shadow in the Dial of *Abaz* was as great a wonder as any, and yet

that it was fully and faithfully reported by *Josephus*, the Reader shall have this satisfaction; That however the moment of this Miracle consisted in the Retrocession of the Sun it self, yet the most visible part thereof, and that which would be most of all observed, was the Retrogradation of the Shadow which obtained so far above that which was the Cause of it, that in the Book of the *Kings* the whole Miracle is reported with no other fame than this, of the Shadows going back, without any mention of the Sun at all. Now the Historians hope was, that if the more obvious part of the Miracle concerning the Shadow could be perswaded, then that must necessarily follow: and *Josephus* might know, that there was no cause why the Heathen should misbelieve the Retrocession of the Shadow, because their Mathematicians could tell them, that such a thing as this might be done, by Nature: For,

Let a Plane be set equidistant to the Horizon of a Right Sphere in any part of the Earth, between the Equator and the Tropicks; the Point of whose Verticity, let it be less elevated than the Parallel of the Sun's Declination; and let the Plane be Sciaterically prepar'd, and it shall be necessary for the Shadow of the Sun to go back, according to the Rules of that Art, &c.



Let  $ABCD$  be the Horizon,  $AEC$  the Meridian,  $B$  the East Point, and  $D$  the West. Let  $BED$  be the Equator, cutting the Meridian in  $E$ . Let  $FGH$  be for the North Parallel of the Sun, cutting the Meridian in  $G$ . Let the Semith of the Place, supposed to be between the Equator and the said Parallel, be the Point  $I$ , by which draw a Vertical Circle  $KLM$ , touching the Parallel  $FGH$  in  $L$ , and another,  $NOPQ$ , cutting the same Parallel  $FGH$  in the Point  $O$ , between  $L$  the Point of Contingency, and  $F$  the Point where the Sun shall begin to rise when he entereth into the Parallel  $FGH$ ; and again in the Point  $P$ , between  $L$  the said Point of Contingency, and the Point  $G$  in the Meridian: and draw yet another Vertical  $RST$ , by  $T$  the Point of the Sun's rising, and therefore cutting the Parallel  $FGH$  in  $R$ , between the Points  $P$  and  $G$ .

Now

Now because the Sun being in any Great Circle of the Sphere, the Shadow of any Style erected upon a Plane, at Right Angles, is necessarily projected upon the Common Section of the Plane of the Circle and the Style.

Therefore the Sun being in the Vertical Circle  $FRIS$ , and in the Point of his Rising  $F$ , the shadow of a Style perpendicularly erected upon the Horizon of such a Place, whose Semith Point shall be in  $I$ , cannot recede from the Plane of that Vertical  $FRIS$ , but shall cut the Western Semicircle of the Horizon in  $S$ , at the same Place where the Parallel  $TS$ , opposite to the Parallel of the Sun, cutteth the Horizon; so that the distance of the Shadow in the Horizon, from the Meridian Southward, shall be the Arch  $AS$ . Again, the Sun being elevated above the Horizon, and planted in  $O$ , cometh to the Vertical  $NOPIQ$ , and then the Shadow of the said Style shall cut the Horizon in  $Q$ , and the distance from the Meridian will be the Arch  $AQ$ , greater than  $AS$ ; But when the Sun shall come to  $L$ , the Point of Contingency, and so be in the Vertical  $KLIM$ , then the Shadow of the Style shall cut the Horizon in  $M$ , and the distance of the Shadow from the Meridian will be the Arch  $AM$ , greater than  $AQ$ , and the greatest which the Shadow can have that day.

Therefore from the time of the Sun's being in  $F$  the Point of his Rising, till he came to  $L$  the Point of Contingency, the Shadow of the Style went still forward from  $S$  by  $Q$  to  $M$ .

Afterwards the Sun moving from  $L$  to  $P$ , shall be again in the Vertical  $NOPIQ$ , and the Shadow of the Style shall again cut the Horizon in  $Q$ ; and the distance of the Shadow from the Meridian shall again be the Arch  $AQ$ , as before when the Sun was in the Point  $O$ . Therefore the Shadow is gone back in the Horizon from the Point  $M$  to  $Q$  nearer to the Meridian. Again, the Sun moving from  $P$  to  $R$ , shall be again in the Vertical  $FRIS$ ; and the Shadow of the Style shall cut the Horizon in  $S$ , and the distance thereof from the Meridian shall be the Arch  $AS$ , as before when the Sun was in  $F$ , the Point of his Rising. Therefore the Shadow is gone back also from  $M$  by  $Q$  to  $S$ . Therefore in any part of the Torrid Zone, where the Elevation of the Pole is less than the Declination

Declination of the Sun, the Shadow of a Style perpendicularly erected upon a Plane, may have a natural visible Retrocession, which was required to be done.

But *Peter Novius*, however he acknowledgeth that the Retrogradation of the Shadow is according to Nature in the Case proposed, yet in the matter of *Hezekiah*, he understandeth it to be miraculous; and he maketh the Miracle to consist in this, That it was not done as the Proposition requireth, within, but without the Tropicks, between that of *Cancer* and the *Artick Circle*; for in such a Position of Sphere the Dial of *Abaz* was placed.

But Learned *Clavius* (whose way of demonstration we follow) maketh it plainly to appear, that the same thing may be done as well in the one Place as the other; And it must needs be so; for in our own Elevation here at *Oxford* (which lieth in the same Position of Sphere, though not under the same Latitude with theirs at *Jerusalem*.) a Plane may be fitted for such a Polar Altitude as shall be less than twenty three Degrees and an half; and then it will have the same use in respect of the Sun, as if it were placed between the Tropicks: and so the Retrocession of the Shadow must be natural, as before.

Therefore it must be said against *Peter Novius*, that the Miracle was not in the going back of the Shadow only, but the Sun; for so it is set down by *Isaiah* the Prophet.

And whereas it was set down in the beginning, that the most visible part of the Miracle was the Retrocession of the Shadow; that shall here be proved, because to the strength of our Observation it is required that this should be.

The most received Opinion concerning the Degree in the Dial of *Abaz*, is, That they should be means of Hours; so indeed the *Targum* rendreth *יח* and at the first view it seemeth most reasonable. According to this, the Sun went backwards ten hours; therefore he had gone forwards 150 Degrees of the Equinoctial Line (for he is to go every hour fifteen) therefore also he had yet to go 30 Degrees, which is the Complement of 180, the Semicircle of the day.

The



The time then of the Miracle was within two hours of Night; and the Retrocession of the Sun it self was as visible as that of the Shadow; for he had gone back above three parts of the Hemisphere.

But this could not be: For the Prophet asked the King whether he would have the Sun go ten Degrees forward, or ten Degrees backward: But if Degrees be taken for Hours, would he ask him whether he would have the Sun go ten Hours forward, when there was but two to go? For the Sun was then Occidental, 60 Degrees past the Meridian, and within two Hours was to leave that Horizon: So that if the King had required, that the Shadow should have gone ten Degrees forward, the Prophet must have gone back from his word, for that which was promised, was more than could be done.

Therefore it seemeth, that the Degrees in the Dial of *Abaz* are to be understood of those in Heaven, where they are most properly and primarily so called. Therefore the Sun, together with the whole frame of the superior World, went so far backward in the Diurnal Motion, as made up the space of ten Degrees in the Equinoctial Line, which answered to two third parts of an Hour in the Dial of *Abaz*.

Therefore the Retrocession of the Shadow was much more visible than that of the Sun: For we all know that the space which the Sun goeth in half an Hours time and a little more, is better noted in the Dial, than in the Heavens: For, by reason of the great distance of the Sun's Eccentrick from the Surface of the Earth, the Angle of Vision is so Acute, that it cannot transfer a perceivable species of so rapt a Motion. And as it cannot be perceived in the going, so neither would it easily be observed when it was gone: for an Arch of ten Degrees in so vast an Orb as that of the Sun, would never be distinguished by those that stand here below, unless it were Geometrically observed by a Quadrant or Astrolabe; the knowledge and practice whereof, I think, was not so common in the Kingdom of *Israel*. Therefore though the main Condition of this Miracle was, That the Sun it self should go back; yet that which was most apparent, was the Retrocession of the Shadow: And because *Josephus* knew, that this would be accepted

cepted among the Gentiles, as a matter not without Natures compass, he ventured, upon this encouragement, to set down the whole Wonder: For it was not his desire purposely to smother any thing that was Miraculous; but only so to qualify the Paradoxal part of things, that they might pass among the Heathen without scorn and derision: Therefore in all places where there could be any pretence, he useth no dissimulation. So in the History of *Balaam*, he durst to say, That a dumb Ass forbid the madness of the Prophet: 'Twas strange indeed that an Ass should speak; but why not an Ass, as well as an Ox? which had often hapned in the *Roman* State; and once above all the rest *Livy* reporteth, That to the great terror of the Consul *Domitius*, an Ox uttered these words, *Roma cave tibi.* Livius lib. 35.

And thus *Josephus* would have been content to do the rest, if there could have been the like reason; but being desirous to train up the Heathen by Probabilities to a good conceit of his Nation, and those things which were written of them, he must not lay too great a task upon their belief; and therefore still when his History leads him to the Narration of a strange thing, he always tempers the Discourse with a convenient mixture of Possibilities; and howsoever it sometimes endangers the main matter, yet we shall seldom find him reporting a Wonder sincerely; but having warily taken off that which could seem incredible, he proposeth the Action under such easie Circumstances as shall make it concord with Human Reason, and Common Apprehension.

By this time the Reader may know the Reason why *Josephus*, when he is to relate the History of the Seventy out of *Aristæus*, willingly omitteth this Passage of the *Cells*, because it was like to sound very incredibly in the Heathens ears, that a Book should be so prodigiously translated; that threescore and twelve *Jews* should be shut up in so many several *Cells*, and after so many days each man should bring out the same Interpretation: the same, not only in the sense and notion; but the same also for Order, and manner of Expression; and which was more, the very same Word for Word. Therefore he that readeth *Josephus* shall plainly perceive, that when he cometh

<sup>Ἰωσήφου</sup>  
<sup>Ἀρχαιολόγ.</sup>  
<sup>ιβ. Κεφ. β. ρ.</sup>  
354.

to this Circumstance, he leaveth it quite out, and in stead thereof saith no more but this, That the Seniors made *ἑρμηνείαν ἀκριβήν*, a most accurate Translation; and that they did it, *ἐν ἡμέραις ἑβδομήκοντα καὶ δύο*, in seventy and two days, &c.

Nevertheless, the Compiler of that *Aristæus* which is now extant, when he had brought the Story thus far on, considering with himself, that this matter of the Cells was a remarkable Circumstance of the Translation, and strongly urged by *Justin Martyr*, he resolved with himself, that he would by no means leave it altogether untouch'd; and yet because he could find no such thing in *Josephus*. (whom he especially followed) he durst not set it down plainly and expressly; but instead of that which should have been, he leaveth the Reader thus in doubt; *Οἱ δὲ ἐπετέλεον ἕκαστα σύμφωνα ποιῦντες πρὸς ἑαυτοὺς, τῆς*

*\* γρ. ἀρετὴν τ. ἀντιβολαῖς; τὸ δὲ ἐν τῇ συμφωνίᾳ γινόμενον \* ἀρετὴν ἀναγκαῖον, ἥτως ἐπύργαγε παρὰ τὸ Διημιτελεῖν.* And these Words, howsoever they may bear a very natural sense against the Miracle of the Cells, yet it would not much wrong their propriety, if they should be rendred in this manner; *Illi verò singula eodem modo Interpretabantur, apud se conferendo (codices Hebræos cum suis versionibus,)* &c. And if this meaning of the Words might go free without contradiction, *Aristæus* also may be cited for the Cells, as *A. Castro* hath laboured to bring it about: But this we seek not after, only that there may seem to be some ambiguity; and the more, because *Azarius* the *Idumean*, who translated this *Aristæus* which is now extant into *Hebrew*, when he cometh to this Passage, understandeth it in favour of the Cells, and hath given up his Interpretation accordingly: for instead of those words of *Aristæus*, *Οἱ δὲ ἐπετέλεον ἕκαστα*, &c. he hath left us as followeth.

והנה המה התאגדו חיל ושמו ארז הסדר חזק כי כל  
איש מהם לברו היה מעתיק כל חלק ממנה ואחר כן היו  
במנינם כל ההעתקות והיו והניסח היותה גאות ומקבל  
אל חזק הוא לברו יונא אל ספר על יד האש חלקו דימיס יאז  
*Et ecce hi accinxerunt se pro virili, & modum hunc observarunt;*  
*utique unusquisque ex eis seorsim, transtulit singulas ejusdem (se-*  
*legis) partes, deinceps contulerunt inter se omnes translationes, &c.*

By all this we come to know the Place where, and the Manner how, the Holy Scriptures were translated by the Seventy Seniors: That the Performance hereof was a matter of Wonder and Admiration; for they were all separated at the doing of it, and yet all concorded when it was done: That we are directed to believe this by the most warrantable Testimonies of the Ancients: That it is agreed upon by the *Latines, Greeks, Hebrews,* and *Arabians*: That besides this Authority there is good Reason for it: That there is no Authority or Reason against it, but that of *St. Hierom's*; and that this is brought to a Nullity.

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*FINIS.*

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A  
DISCOURSE  
Declaring what Time the  
Nicene Creed  
Began to be Sung in the  
CHURCH.

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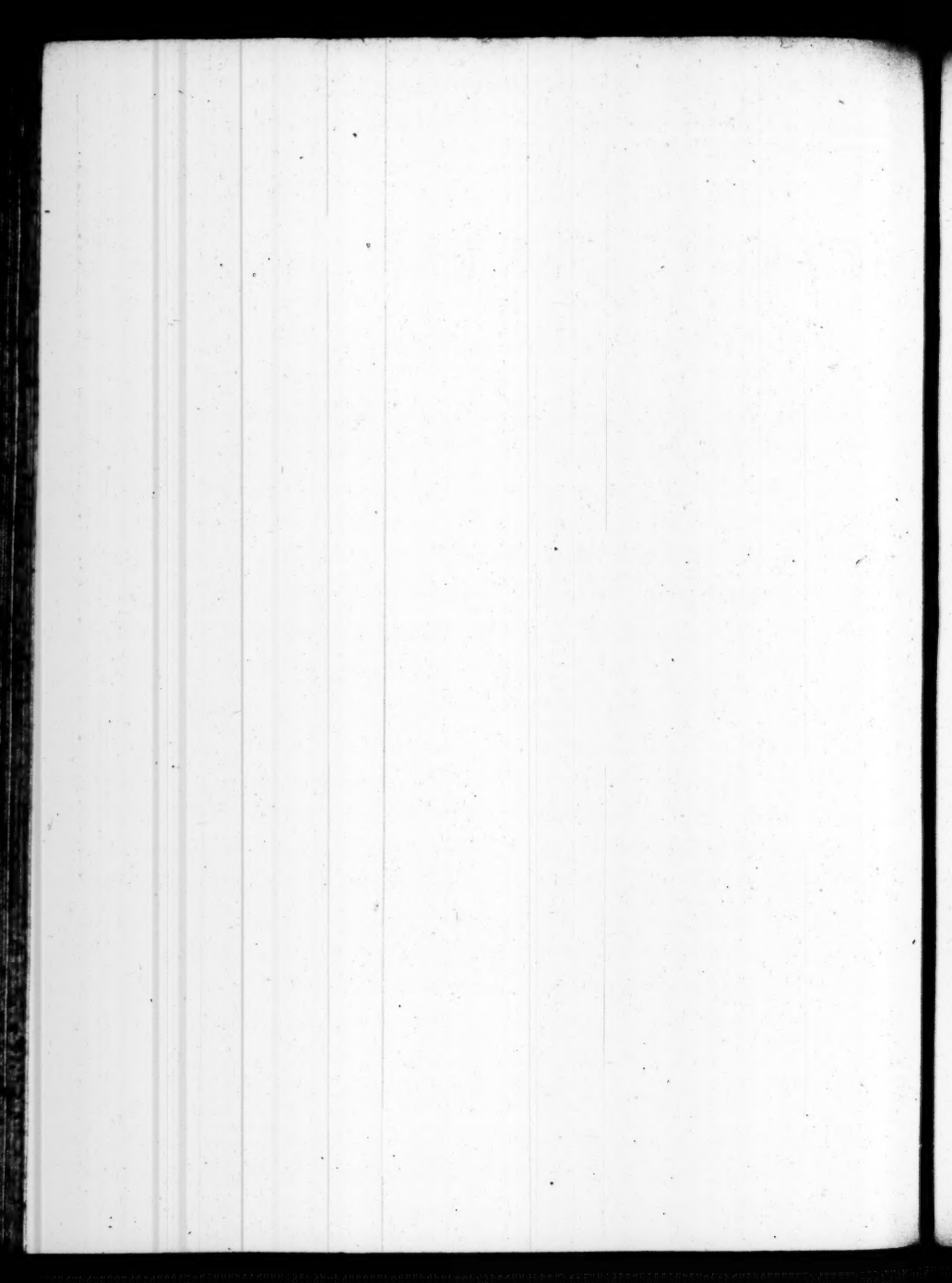
BY  
JOHN GREGORIE,  
Master of Arts of *Christ-Church in Oxon.*

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L O N D O N :

Printed by *M. Clark*, for *Benj. Tooke* at the Ship in *St. Paul's Church-yard*, and *Tho. Sawbridge* at the three *Flower-de-Luces* in *Little-Britain.* MDCLXXXIII.





A  
DISCOURSE

Declaring what Time the

Nicene Creed

Began to be Sung in the

CHURCH.

QUEST.

*What Time the Nicene Creed began to be Sung  
in the Church?*



BEFORE any thing can be directly said to this, we must first look a little aside upon the Beginnings and Improvements of Church-Musick: In the recollection whereof, not to go so far back as *David's* Chief Musicians, or the Father of them that play upon the Harp and Organ, it is certain, that the *Jews* had a set solemn Way of Musickal Service; but how to be compar'd unto, or drawn up to any correspondency with

with our Ways, I know there is one hath undertaken, but doubt ( and more than so too ) whether any Man is able to perform.

As the matter stands within the Compass of Ecclesiastical Time, properly so called, the Apostolical it self was not without such a proportion of that Ceremony as the Infancy and Cradle of the Church could afford; *Carmen Christo quasi Deo canere solitos*, &c. That they were wont to sing an Hymn to Christ at their Congregations, it seemeth by the Junior *Pliny* to *Trajan*: But their Musick about that time was *non clamans, sed amans*; it had more of the Devotion than the Voice: sent up with heart enough; but for the Harmony, much after the rate of their other Accommodations; from the simplicity whereof, as unequal Time took off, so it added to the grace and glory of it. The Church-Musick had these degrees to rise by: The first and rude Performance was done *Plano Cantu*, by Plain Song, as the Psalms are most ordinarily read in Cathedrals, or, at the best, but as they use to be sung in Parochial Churches, where though sometimes the noise may seem to pretend to a dash and sprinkling of Art, 'tis most commonly ( and 'tis well if it be no worse ) but all in the same Time and Tune. From plain Song they got up to *Discant*; and first of all to *Contrapunctum simplex*, a simple kind of Counterpoint, and then Musick was in Parts; they sung not all the same Tune, but by way of Consonancy; yet so as the Musick answered Note for Note: as if there stood a Minim or Semibrief in the upper part, there stood another against it in the lower and inner parts: so that this Musick needed no Bars.

To this the rare, but intemperate Invention of the Masters hath added the *Contrapunctum figuratum*, consisting of Feuges, or maintaining of Points, alteration of the Keys, &c.

But this last Accession came especially in with the Organ: of the Antiquity whereof, something also is to be said.

And here we must not think that the Organs in the Old Testament were any such things, as those which we call so now. We read it in *Job*, Chap. 30. Verse 31. and my Organ into the voice of them that weep. The Syriack rendreth it, my *Psalttery*, clean another Instrument of a Triangular form,

as

*Marin. Meyfen.*  
*De Instrum.*  
*Harm. lib. 10.*  
*prop. 44.*

as you may see by the Description of *Merfenius*. The *Hebrew* Word in *Job* is *Hugab*, which the *Chaldee* still turneth *Abuba*: Now *Abub* signifieth properly an Ear of Corn with the Stalk or Straw: By Translation it signifieth a Pipe made of such a Reed or Stalk, *fistula ex novarum frugum calamo confecta*. The Word is *Arabick* too, and there it is pronounced *Anbuba*, *Ambubajarum Collegia*, Hor. from whence the *Latin*, *Ambubaja*, betraying it self by the sound to be none of the *Roman* race. And the *Hebrew* Organ may be otherwise of Brass or Iron, as *Maimon* to that Place in *Erebin* of the *Talmud*, C. 2 §. 3. And therefore *Jubal* taught nobody to play upon any such Organs as ours. *David's* Organ was but a kind of Pipe, what kind soever it was.

Our Organs are of a later and another manner of Invention.

*Navar* in his Book *De Oration. & Hor. Canon* saith, and saith it again, That the Use of Organs was not received in *Thomas Aquinas* his time. This Doctor was born in the year 1221. But our Author *De Scriptorib. &c.* as *Mantuan* also, attribute the bringing in of Organs to the Pope *Vitalian*. Then it must be about the Year 660. But to make short, The Organ is not of the Western, but the Eastern Institution. *Aymon* saith, That the first Organ they had in France was made more *Græcorum*, by one *cui nomen erat Georgius*, Imperante *Ludovico Pio*, ejusque sumptibus. *Lewes* the Godly began his Reign in the Year 813. *Mich. Glycas* and *Const. Manasses* yield the Invention to *Theophilus* his time, a Greek Emperor of the Year 830. but *Marianus Scotus*, *Martin Polonus*, *Platina*, the *Annals of France*, *Aventine*, and the *Pontifical* it self, all agree, That the first Organ that ever was seen in the West, was lent over into France to King *Pipin*, from the Greek Emperor *Constantinus Copronymus*, about the Year 766. *Res adhue Germanis & Gallis incognita* (saith *Aventine*) *Instrumentum Musicæ maximum, Organum appellat, cicutis ex albo plumbo compactum est, simul & foliis inflatur, & manuum pedumque digitis pulsatur, &c.* And so we have the Antiquity of Organs in the West: But in the East they cannot be less ancient than the *Nicene Council* it self, as appeareth by the Emperor *Julian's* Epigram upon the Instrument.

Ἔστι Ὀργανον  
Ἀκροῦ δ' ὄργου, &c.

Martin. Morentinus in Præfat. ad Misopogon. ubi de vita & Script. Juliani.

*Quam cerno alterius naturæ est fistula. nempe  
Altera produxit fortasse hæc ænea tellus;  
Horrendum stridet, nec nostris illa movetur  
Flatibus, & missus taurino è carcere ventus  
Subtus agit leves calamos, pèrque ima vagatur;  
Mox aliquis velox digitis insignis & arte  
Adstat, concordēs calamis pulsâtque tabellas,  
Ast ille subito exiliunt, & Carmina miscent.*

Zonar. Tom. 3.  
Annal. in Mi-  
chaele Impera-  
tor. p. 127.

And now it may be thought that the Antiquity of the Organ is brought far enough back. 'Tis true, for the Instrument; but for the Church use, I am in doubt. Zonaras telleth us of an Organ set up by one of the Greek Emperors, ἐκ χρυσοῦ πάντα εἰργασμένη, all of pure Gold; But what? εἰς κόσμον ὄντα τῷ βασιλεῖ, ἑκκαθεξεν ὃ ἡμῶν τῶν ἡδὲ ἰδῶν, not to put the Church in Tune, but to cast a glory upon the Court, and draw Foreign Admiration upon the Emperor.

I had occasion to shew an Armenian Priest in the Chappel here, and perceiving him to cast his Eye upon the Organ, I asked, Whether there were any such sight to be seen in their Churches? He answered, No such matter; neither did he know, till it was told him, what to call them: and yet this man had lived fourteen years under two Patriarchs, Constantinople and Alexandria.

But more than this: In the Greek Liturgies I meet with Musick enough, and more indeed than I can tell what to say to; but not so much as the mention of an Organ in all their Books. The old Greek-Latin Gloss setteth down Ὀργανον, Organarius: but that will make nothing to the matter; an Organist there must be, where the Instrument it self was: but whether that were in the Church, or only in the Emperors Courts, is the doubt. And for the present time, it is as good as taken for granted, that there is not an Organ to be seen in any Church of the Eastern World.

In the West indeed the Greek Example is very magnificent-ly outdone: *Bruschius* reporteth of an *Organ* set up in a Minster of Germany, by the Abbot of the Convent there *cujus maxima & medioxima fistula habuerit in longitudine pedes 28, in circumferentia spiritibus 4*; the *Diapason* whereof was 28 Foot in length, and the Compass about proportionable: We have never an *Organ* hereabouts of that pitch.

*Bruschius de Monaster. German. fol. 107.*

But how anciently such things have been done, even in this part of the World, is hard to judg. The Words of *Thomas Aquinas* imply no less, than that there was no Ecclesiastical use of *Organs* in his time: however it was not long after, before they got into the Church; for *Durand* make'h mention of them, as of things received before his time. *Rational. lib. 4. cap. 34. lib. 5. cap. 2.* His time was about 1280, &c.

*Ecclesia nostra non assumit instrumenta musica, sicut Cirbaras & Psalteria in divinis laudes ne videatur Judaizare 22. 22. Qu. 91. Art. 2.*

§. Note one thing more, That the most ancient and original Form of Christian Liturgy, is the Order of Baptism. It must be so in reason: And from thence the main Parts of all Common Prayers are translated; the Creeds especially: for those, and the *Pater noster*, were the first Rudiments of the *Catechumeni*, and gave beginning to all Divine Service.

And if a Case should lie against the *Athanasian*, I hold the ground to be good from hence, that it was not properly put into the Liturgy, because it was not yet received into any Order of Baptism.

The Creed in use, before the Fathers met at Nice, must needs be that which is called Apostolical; for they had no other: But since the Council, the *Nicene* Form was generally received into all Orders of Baptism in the other Church, as the Greek, *Syriack*, *Ethiopick*, *Armenian*, and *Coptick* Orders: But the Rubrick in all is as in the *Syriack*, *Haiden Amar*; not, *Then the Priest shall sing*; but, *Tum dicit Sacerdos, Credo in unum Deum, &c.* In the *Latin* Church indeed, sometimes the *Symbolum Constantinopolitanum* was repeated, but most commonly the *Nicene*: And all the *Roman* Tradition fast-neth the Institution thereof upon the times of Pope Mark, which was about the Year 366, and immediately succeeding



upon the Council it self. And for the manner of Recitation, *Berno*, saith, *Ille enim ob Arrianorum Hæresin Synbolum Nicenum in Missa decantari ordinavit*, &c. Another saith, That he ordained it should be done *Altâ voce*: And the same Father saith, That by a Canon of the third Council of *Toledo*, it was ordered concerning the *Creed*, That it should be *passim clarâ voce decantatum, secundum formam Ecclesiarum Orientalium*.

Now out of all this to frame an Answer to the Question. By all the Orders of Baptism, the *Catechumenus* was first to make his Abrenunciation, to renounce the Devil and all his Works: And this he did with his face turned towards the West. That done, he was to turn himself towards the East, and make Profession of his Faith, in the Words of the *Nicene* Form (since the Council.) But which is principally to be noted (as to this business) all this was to be done *Altâ voce*. The Church, as it received the Form from the Order of Baptism, so it retained the Posture of Conversion (towards the East) and Manner of Pronunciation.

So much therefore is certain, That the *Nicene Creed* (or what Form soever) was always recited in a different Tone, a louder Voice at the least: but because the Canon maketh mention of *Decantari*, and that this was to be done *secundum formam Ecclesiarum Orientalium*, two things will be granted upon this: One is, That there was a kind of Modulation in the Pronouncing of the *Creed*: Another is, That this was not *Roman* in the Original, but from Eastern Example. The Sum of both is, That either the Words *Dici* and *Decantari* must be confounded; or that, during the good simplicity of Time, the Pronunciation was made by *Dici*, only with the difference of *Altâ voce*; but afterwards graced with a measure of Harmony: yet such an one, as cannot be compared higher, than to the matter of Plain Song; for I am deceived, if the Eastern Musick ever improved further. *Antiphones* I know they had, and upon what Seraphical occasion, if *Sozomen* deliver it rightly: but this came to no more than our Alternation, at the most; ordinary singing of the Psalms, by way of Responds, but all in the same Time and Tune, and without any Discant at all.

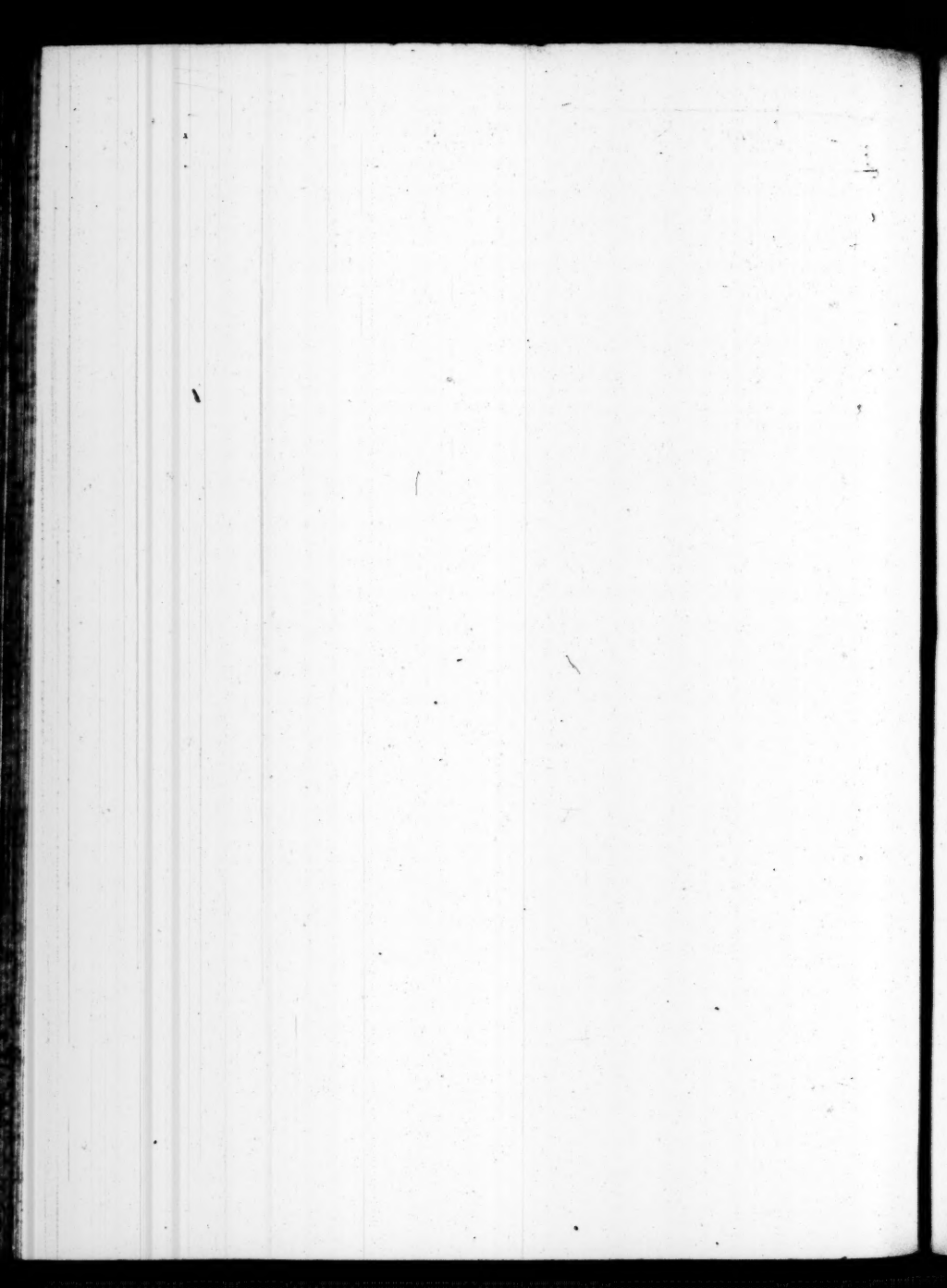
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Therefore to say all at once: The Singing of the *Nicene Creed*, as now it is, with all the Ornaments and Figurations of *Harmony*, is but a yesterdays business, and contemporary to the *Organ*: but however the same *Creed* hath been most certainly sung according to the Improvements of Time, and at the least in *Plano Cantu*, in a Plain Song fashion, ever since the date of the Council it self, and for the Reason given out of the Order of Baptism.

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*FINIS.*

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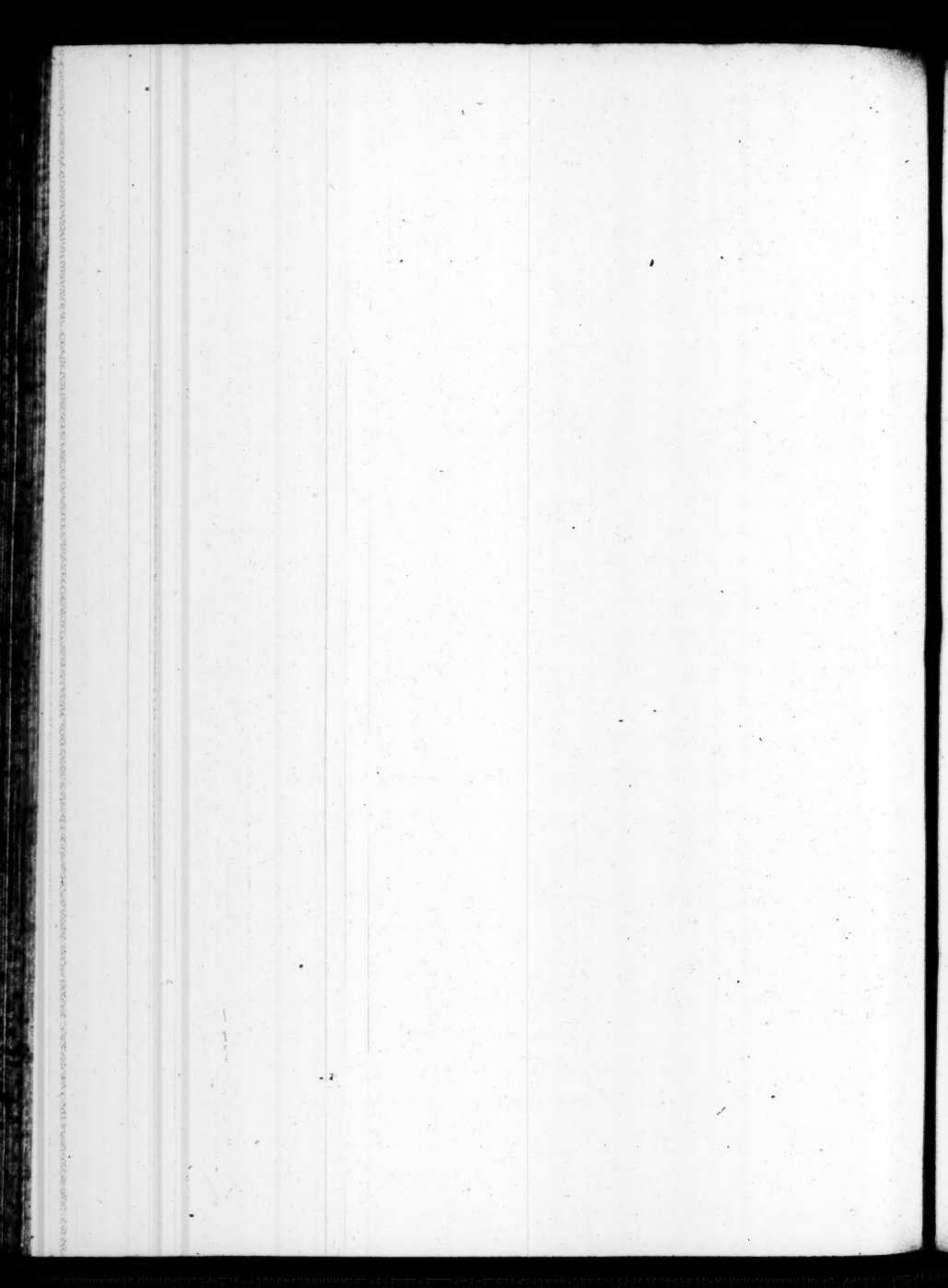
A  
SERMON

UPON THE  
Resurrection,  
FROM  
I CORINTH. XV. 20.

BY  
JOHN GREGORIE,  
Master of Arts of *Christ-Church* in *Oxon.*

L O N D O N :

Printed by *M. Clark*, for *Benj. Tooke* at the Ship in *St. Paul's Church-yard*, and *Tho. Sawbridge* at the three *Flower-de-Luces* in *Little-Britain.* MDCLXXXIII.



A  
S E R M O N  
UPON THE  
Resurrection.

I COR. XV. 20.

*But now is Christ risen from the dead,  
and become the first fruits of them  
that sleep.*



THE Perfection of God is, that he can have no *Hope*; the Perfection of Man is, that he can attain unto the End of his *Hope*. *If in this life only we had hope, we were of all men most miserable.* The very Heathen themselves, though in other things run cross, yet all concenter'd in this Faith. Divine Plato believed and taught, That there should be a *transmigration*, or Regeneration of things in the Revolution of Time. The Egyptian Sages determined the space to be a Period of 30000 years: therefore in their Hieroglyphicks, or Holy Writings,

I

the



the Character of the Soul was a *Pyramid*. The Correspondency is, That as a *Pyramid* ( if it be turned about upon its Axis, the Axis continuing still the same ) is Geometrically transformed into a new solid *Cone* ; so Mortality having gone its Round, as it were, in this Circle of Time, upon the immovable Center of the Soul, shall become a new Body, and unite again. It is the Reason why the Sepulchres of their Kings were set up in a Pyramidal form, as they are seen to be at this day.

Those that understand not the Mysterious and Mathematical part, ( which I could speak no plainer ) may receive the sense and meaning, That even these unlikely Men plowed in *Hope*.

But we need not instance Men; the very unreasonable part of the Creation, even the Creature it self, now subject to vanity, travelleth under the pain of this *Hope*, and by a certain *anagoge*, or *Lifting up of the Head*, as St. Paul expresseth it, earnestly expecteth it, as by an eager and understanding confidence, to be delivered into the glorious liberty of the *Sons of God*.

And yet, I fear me, we preach but to *Corinthians* still; and that, if the Company were divided, as at the Council where St. Paul pleaded his Cause, I doubt me the most part would be *Sadduces*, and might be called in question for not having *Hope* of the Resurrection of the Dead. We pretend indeed, as if we had no continuing City; but, that we look for one to come. But when I see that our inward Thoughts are, that our Houses shall continue, and our Dwelling-places to all Generations; when I see that this their way is, I am ready to think, the *wise man* *disturb as the fool*; and to compare *Man being in honour*, unto the *Beasts that perish*. When I see the incomprehensible patience of God, still drawing us, as he did *Ephraim*, with the *Cords of a Man*, with the Bonds ( in the Hebrew 'tis *Densit funiculis amoris*, with the Thick bonds ) of Love: And the infinite security of the People on the other side, drawing *Iniquity with Cords of Vanity*, and *Sin as it were with a Cart-rope*; I dare not go about to consider, what shall be the end of these Men.

We are all ready to wish with *Balaam*, that we may die the Death of the Righteous, and that our last End may be like His: but when I see men live, as if they never thought to die; and die, as if they never thought to live again: when I see, that instead of Shining Lights, they go out like Snuffs, in the midst of a crooked and perverse Generation; ready to say to their departing Souls, as that great Unbeliever, *Animula blandula, vagula*, &c. I seem to be so far from giving an account of the Hope that is in me, that, in contradiction of King *Agrippa's* words to *St. Paul*, I am almost persuaded not to be a *Christian*.

The greatest Argument in our own Opinion, that we are not *ἐλπίδα μὴ ἔχοντες*, such as have no Hope; *ἀθεοὶ ἐν τῷ κόσμῳ*, Atheists, or without God in the world, is, that we come up to his House, to be here taught of his ways, &c. But this Word of his hath too truly proved a Mirror, wherein we daily come to behold our selves; but with no greater Impression, than we do our Natural Faces; we go away, and strait forget what manner of Men we were.

But thou believest, thou saist, that this Body of thine shall rise again. Thou dost well; the Devils also believe and tremble. But wilt thou know, O vain Man, that this Faith without Works is dead? The Tree is known by its Fruits. And can I think that thou, which all this while dost but cumber the ground, and bringest forth nothing but wild Grapes, dost believe, that as the Tree falleth, so it shall lie.

But let all this be a Transportation and Ecstasis; the best shall be supposed, That there is no man here, but knoweth in whom, and what he hath believed, and therefore cannot be thought to boggle at the great Article of the Resurrection. But thus much, I am sure, must be granted me, That we all put the day of our death far from us: For it is not possible, that they who remember their latter end, should thus sin. The mistrust however of Infidelity in the former, and the certain experience of our supineness in the latter, moved me to reflect upon you these two Common (but therefore the less noted) Considerations.

1. The first end of our Life, *Death*.

2. The second is the end of our Hope, *Resurrection*.

And first, of the first Fruits expressed here. Secondly, of the whole Lump, implied in the Inference, *But now : But now is Christ risen, &c.* And first, of the end of our Life: but which I mean to consider of, not under the discouraging Term of *Death*, but as it is here comfortably secured, under the Type and Adumbration of *Sleep*.

*Lib. de cons.  
puls.*

*Sleep* and *Death* are of so near a Kin, that *Galen* saith of them, that they are Brother and Sister; answerable to that in *Homer's* Poetry, where they are both said to have one Mother, and to be begotten of the Night. *Somnia Mortis Imago*, is the old saying; that *Sleep is the Lecture of Death*. And 'tis a Masterpiece, of which that of the *Comedian* may be affirmed, *Qui utramvis rectè novit, ambas noverit*: He that hath been asleep, may know *Death* at first sight. *Plato* in his *Phædon* is not contented to say they are alike; but, in a manner, the same; and, that *Sleep is a very kind of Death*.

When the Scripture speaks of Mens departure from hence, the usual Phrase is, not to say such an one *died*, but such an one *slept* with his Fathers: And the same Spirit speaketh to the Dead, but as one would do to those that are not yet stirring, *Awake, awake, Sing ye that dwell in the dust*.

We are all here but Strangers and Pilgrims; and our being here, we use to call but *This*, that is, no Life; but the Passage and Journey to another: *While 'tis called to day we travel on through the ways of this World*; but the *Night cometh, and no man can work* at the approach of this Evening. We *die*, that is, *we rest from our Labours*.

When we go to take our Natural Rest, we enter into our Chambers, and shut the Doors. Such a Room as this is the Sepulchre. A Church-yard, in the expression of the Ancients, was but *Koimishion*, a Dormitory, or Sleeping-place. And in the 36 of *Isaiah* and the 20 Verse, the Grave is no otherwise termed; where the People appointed to die, are bid to go but into their Chambers, and shut the Doors about them. And we need not fear to trust our selves; for he that liveth, and was dead, and is alive for evermore, hath the Keys of Hell and *Death*.

Having

Having entred our Chambers, and shut the Door, the next thing we do, is, to commend our selves to God. So the Martyr *Stephen*, when he was to fall into that other Sleep, first said his Prayers, *Lord Jesu receive my Spirit.*

This done, we put off our Cloaths: so, *Naked we came into this World, and Naked we shall go out, &c.* The Raiment of a Man (saith a Learned Rabbin) is his Body: and had our Father *Adam* stood, we had needed no other. *Thou hast clothed me* (saith holy *Job*) *with Skin and with Flesh*: When therefore we die, we are said, in *St. Peter's* language, to put off this Tabernacle; as, in *St. Paul*, when we rise again, to be clothed upon with our House from Heaven. O're night we put off this Weed of Mortality; but the Morning cometh, and we shall be covered again with our Skin, and put on Incorruption, our Better Cloaths, as to go and see God in this Flesh: the same Flesh we put off the night before; but with this difference, That this Foul Garment which could not be kept Unspotted of the World, shall in the mean time be washed clean in the Blood of the Lamb.

Our Cloaths put off, we lay our selves down, and take our rest: And to die, in the Prophet *Isaiah's* Phrase, is but *lie down in our Beds.* And when thy days shall be fulfilled, *Isa. 43. 17. &c.* saith *Nathan* to *David*, and thou shalt sleep with thy Fathers: so indeed we read it, as we may; but the Original is, *And thou shalt lye down with thy Fathers,* 2 *Sam. 7. 12.* So *Asa*, the Kings Coffin is called a Bed, 2 *Chron. 11. 14.* and our Fore-fathers, in their *Saxon* Tongue, style a Burying-place *lesepptop* or place to lie down in; as in the Laws of King *Canute*, Numb. 3.

In the Cases of Natural Rest, 'tis not the whole Man, only the Earthly part falleth asleep; the Soul is then most awake. The Bodies Night is the Souls Day. Our Better Part, saith *Cardan*, is never its own Man till now, when exalted unto a State of Separation (as it were) in the Body, it spendeth the time in Contemplations, free, and congenial to its own Extraction. So in the sleep of Death, 'tis not the *whole* *Man*: The Body indeed is dead, because of sin; the Soul is then most alive. Here, as a Servant, it is still required to the

the Exigencies of the Body; having no time of its own to spend, but what it can get by stealth, when the Master is gone to bed: But there, like its Redeemer, free among the Dead, and delivered from the Incumbrances of the Body, it beginneth to be a Soul to it self, minding that which is above, and looking with a more piercing eye upon the Invisible things of God.

It is noted by the Naturalists, and we find it true in observation, That no noise awaketh Natural Sleep more suddenly, than an Humane Voice: Nay, though it be that *Kazō*, that dead and dangerous Sleep; as the Aphorism noteth it in *Hippocrates*. But especially the Experiment holdeth, if the Voice calleth upon him in his own Name. But that we shall all be awaked out of this other Sleep, by the sound of our Proper Names, is more than I can pretend to; though St. Peter's call was, *Tabitha surge*; and our Saviour's to his Friend, *Lazarus veni forth*, *Lazarus come forth*. To say nothing of *Epiphanius* his Tradition, That when our Lord went down into Hell, and there found our Father Adam fast, he took him by the hand, and called him by his own Name, in the words of St. Paul, *Surge Adam qui dormis* (so indeed some Ancient Copies read it,) *Arise Adam, thou that sleepest, and stand up from the dead*, Christ taketh thee by the hand: But this I am sure of, that we shall all be awaked by a Voice, the Voice of an Arch-angel; and the word shall be, as some think, *Surgite mortui*, &c. Nor shall it be the Voice of a God, and not of a Man; it shall be an Humane Voice: for, by the Arch-angel, we are to mean the Son of Man. For the hour cometh, in which all they that are in the Graves shall hear his voice, and shall come forth, Joh. 5. 28. Which why it should be strange of us, I know not; since it is true of the Swallows, by a certain and confessed Experience, that when the Winter cometh they lie down in the hollow of a Tree, and there falling asleep, quietly resolve into their first Principles; but at the Springs approach, they are not so (though thoroughly) dead, but that they hear the still noise of Returning Nature, and awaking out of their Mafs, rise up every one to their life again. *Ego novi hominem*, &c. I know a man (saith

(saith the Learned Prince of *Concordia*) who in his soundest Sleep could walk, talk, write, and dispatch any Business of the most required Vigilance. They seem to have had some such conceit of Death, who hold it no absurdity to write Letters to their dead Friends; as the Emperor *Theodosius* to *St. Chrysostom*, more than thirty Years after his decease: as if Death were a kind of live Sleep, such an one as that which *Jupiter* sent of an Errand, to awake *Agamemnon*. And may we not as properly say, that to be Dead, is to be Alive; as to say, to Die, is to be Born? And yet the Ancients (as if Corruption had been their Father, and the Worms their Mother) were wont to call the days of their Death *Natalia*; not Dying, but Birth-days. *Mos inolevit sancta Ecclesia*; It hath been the Custom in the Holy Church (saith *Haymo*) when a Saint of God departed this Life, to call it, not the day of his Death, but the day of his Nativity. That which we call Death's, they call Life's Door. *Seneca* himself said as much; *Dies iste, quem Tu tanquam Supremum reformidas, Eterni Natalis est*. As if all this were so indeed, the *Jews* to this day stick not to call their *Golgotha's*, *Batte Caiim*, the Houses or Places of the Living. At the least, they have an Effectual Life in them; for the *Mummies* are known to be most Sovereign and Magistral in Medicine; and the principal Ingredient of the Weapon-Salve, is the Moss of a dead Mans Skull; as the Recipe delivered by *Paracelsus* to *Maximilian* the Emperor.

Once more, and I leave this Parallel. Sleep, we know, is most natural to Animal Creatures, and for Men so necessary, that *Aristotle* saith, That the end of it in us, is, *Bene Ratiocinari*: And yet he himself is cited by *Olympiodorus*, to have known a Man who never slept in all his Life. And the strangeness hath been quitted by an Experience of later days. The Comparison holdeth in the Sleep of Death: 'tis *Omnibus communis*, common to all Men, as we use to say. And yet some *Jews* believe, that the last Age of Men shall be so long-liv'd as to prevent the Resurrection; But *St. Paul* himself hath promised, *οὐ πάντες ἀποθανοῦμεθα, ἀλλ' ὅτι πάντες αὐτοῦ μετασχηματισθήμεθα*, *that we shall not all die; some shall be changed*, And therefore



fore 'tis no vain Article, which we so daily profess, That our Saviour shall come to judg both the Quick and the Dead. We are to say then of all those that are departed this Life, as the *Jews* of their Father *Jacob*, *Non est mortuus*; or as our Saviour of *Lazarus*, and the *Maid*, *Why trouble you your selves? they are not Dead, but Sleep*. And when a friend leaveth this World, we are to bid him but Good-night, in sure and certain *Hope* to meet again in the great Morning of the World.

But now, *How long, how long, Lord, Holy and True?* will some say; or, as those in *St. Peter*, *Where is the Promise of his Coming?* For, since the Fathers fell asleep, all things continue to be as they were from the beginning of the Creation. But these Men have not the knowledg; and this is to be spoken to their shame. *The Lord is not slack, as concerning his Promise: for, Behold, he cometh quickly; and his Reward is with him*. When we awake out of our natural Sleep, be the Night never so long, to us it seemeth but a Moment. And the Night is no longer, in the Prophet *David's* account, *Psal. 30. 5. For, his anger endureth but a moment*: that is, weeping may endure for a Night, but joy cometh in the Morning. 'Tis no otherwise in Death; for, when first we awake out of this Sleep, we shall think that we did but then lie down; and were it a thousand years, it would seem no more to us than it doth to God himself, *but as one day*.

It is observable, That the Holy Ghost, which accounteth Natural Death as a Sleep, yet calleth the Life of a Sinner by the Name of Death. To be truly Dead, is, to be Dead in Trespases and Sins: And therefore *St. Paul*, not making mention of the Great Resurrection, bids his *Corinthians* *awake to Righteousness, and sin not*; For, a Righteous man hath more hope in his Death, than a Sinner in his Life; and no man can be Dead to Nature, that is alive to God.

But, if to Die, be but to fall asleep; we should put off this Garment of Flesh with as good a will, as we do our Cloaths. And that we may sleep well in the Night, we should forbear sleeping in the Day; not idling in the Market, as those in the Parable; nor sitting down in the seat of the scornful,

scornful, but working out our salvation: for, the sleep of a labouring man is sweet.

And that we may rest in these Beds in an undisturbed peace, we are to provide that no innate Furies, no Stings of Death, like gross and restless vapours, do arise from a guilty Conscience. Such a man will be scared with Dreams, and terrified with Visions, and be full of tossings to and fro, until the dawning of the day. *Job.*

And because to the conciliation of Rest and Sleep it is required that there be a moderate repletion, (for *Paulus Aegineta* maketh this to be of the Definition) we are by no means to go to bed, till first of all we have sate down to the Great Supper, till we have eaten of that Bread, and drank of that Cup, which shew the Lord's Death (but our Life) till he come; and are therefore not unfully termed by the Fathers of the Nicene Council, *anphora & vasculum, the Sacraments and Emblems of the Resurrection.* This done, we may lay our selves down in peace, and take our rest; for the Lord will make us to dwell in safety. And, as the Disciples to our Saviour concerning *Lazarus*, if thus we sleep, we shall do well. Of the first Consideration thus much: Pass we now from Death to Life, from the end of our Days to the end of our Hope, *Resurrection.*

I Said that was twofold; first, of the *First Fruits*, then of the *whole Lump.* And first of the *Resurrection of our Saviour*; but which I am not here to make proof of, for it is taken for granted in the Text. But if any should be so foolish and slow of heart, as not to believe all that is written in the Prophets, the Heathen *Tacitus* will tell you one Article, in the 15. of his *Annals*, That he suffered under *Pontius Pilate*: and the Jew *Iosephus* addeth the other, in the 18. of his *Antiquities*, That he rose again the third day from the dead.

That which most properly I am to make known to you is, upon what consideration our Saviour can be called *The First*; then, by what Analogy *The First Fruits.* The Patriarch *Enoch* was Translated; and the Prophet *Elias* went up to

Heaven in a Fiery Chariot: And the Assumption of *Moses* hath been disputed for by some, though it should seem, by the Contention betwixt the Arch-Angel and the Devil about his Body, that there was no such matter. Howsoever, these all rather died not, than rose again. As for the Rising of *Samuel*, to which the Cunning Woman of *Endor* pretended, it was nothing less than a Resurrection; 'twas an Apparition: And *Saal* should have said to the Woman, as She to Him, *Why hast thou deceived me? for this is not Samuel.* *Elisha* indeed raised up the *Shunamite's* Son; and our Saviour raised up his Friend *Lazarus*, after he had been dead four days: And yet still, This was the first Resurrection. The rest did not go before, as the Scripture seemeth to say, but followed This. For, as he was a Lamb Slain, so was he a Lamb Risen too, from the beginning of the World. The rest were Raised, He only *Rose from the Dead*, *Elisha's* dead Bones raised up another Man's; Our Saviour's dead Bones raised up themselves. They raised Others, by His Power; He, Himself, by his own.

To say therefore, there was any Resurrection before This, is to say, that *Abraham* was before *Christ*. The rest were all but second Brothers in the Resurrection: He only was *Primogenitus Mortuorum*, the first-begotten of the Dead.

We have seen in what sense our Saviour is to be accounted the First: I am now to tell you, in what proportion he standeth to the *First Fruits*.

But then I am to lead you back to the Old Law of the *Omer* or *Sheaf*, *Levit. 23. 9.* where the Children of *Israel* are commanded, That at the Reaping of their Harvest, no Bread, or Parched Corn, or Green Ears be eaten in their Dwellings, till a Sheaf of the First Fruits be offered, and waved before the Lord, together with a Lamb for a Burnt-Offering. The Traditions here (and not unnecessarily) supply, that those who lived far from the Holy City, might eat of the New Corn when Mid-day was past; for that it was presumed, the *Sanhedrim* would see the Sheaf offered up ere that time. Thus the Letter and Ceremony; which how well it is answered in the Truth and Substance, I shall briefly shew you.

The

The Typical Sheaf (as the Doctors deliver in the *Tal-Codmenac. mud*) was to be cut down in the Night: So was the *True*. He was cut down indeed in the Day time; but the Darkneſs was the greater: for the very Light of This Day was Darkneſs; and therefore, how great was that? A Darkneſs, that indeed might be felt: A Darkneſs over the face of the whole Earth: Such an one as in the Beginning was over the face of the Deep, before the Creator had ſaid, *Let there be Light*. And though the Scripture maketh mention but of Darkneſs till the Ninth hour; yet moſt certain it is, that That Day had another Darkneſs, about the Twelfth hour, of Natures own provision. For, by the Aſtronomical Tables, the Moon was at that time almoſt totally Eclipſed: So truly were theſe Firſt Fruits cut down in the Night.

The Typical Sheaf thus reaped down, was carried into the Court-yard of the Sanctuary, thrashed, parched, ground; then lifted up, and waved before the Lord: So was the *True*. The manner of the *Jews* Threſhing was by the Treading of Oxen, and Wheels Indented with Iron-Teeth. And did not many Bulls compaſs him about? And was not *He bruised for our Transgreſſions*? His Hands and his Feet were pierced, and all his Bones were out of joint: they had been broken too, but for the Prophecy. He was Parched: For, was not his Strength dried up as a Potſheard? Did not his Tongue cleave to the Roof of his Mouth? And was he not brought down to the Duſt of Death? You may hear him ſay all this himſelf, *Pſal. 22*. He was lifted up too: For, *As Moſes lifted up the Serpent in the Wilderneſs, ſo was the Son, &c.* And he was waved too, (as ſome compare it) by an Earthquake, at the Reſurrection. But inſtead of Waving, the Text tranſlateth it, The Sheaf was Separated. So were theſe Firſt Fruits; and the Deſertion was ſo great, that he cried out, His God, his God had forſaken him. Laſtly, there was an Extraordinary Lamb to be offered up, as due to the Sheaf. And if one ſhould ask us, as once the Son did the Father, *Behold the fire and the wood; but where is the Lamb for a Burnt-offering?* he would be answered, that God would provide himſelf a Lamb. *Ecce Agnus Dei, Behold the Lamb of God.* But

that which most of all concerns is, the Condition of the *First Fruits*: That was, till these were offered up, no man of the Land of *Israel* might eat of his new Corn; 'twas yet profane and cursed, as the Ground that bare it: but the Sheaf once offered up, the whole Crop is intituled to the Consecration: For, *if the First Fruits be holy*, saith *S. Paul*, *then so is also the whole Lump*. This also is the case of the Resurrection: For, *if Christ, the First Fruits, be risen*, *then they also that are his*, the whole Lump, *at his coming*. The Harvest is the end of the World, and the end of our Life is the Seed-time: Church-yards are the Plats, which therefore the *Higb-Dutch* most properly term *God's Acres*, or *Glebe-land*, wherein the Dead are sown a *Natural Body*; but the Crop shall not be such, as wherewith the Mower filleth not his hand, or he that bindeth up the Sheafs his Bosom. It shall be *with the Fat of the Kidneys of Wheat*, as *Moses* in the Song, *Deut. 32. 14. 'Tis sown in Dishonour, it riseth again in Glory*. And, *the Reapers are the Angels*, who shall gather and bind us up again בִּדְרֹךְ חַיִּים *Besfor haichaim*, into the bundle of Life, as in the *1 Sam. 25. 29.* which Words therefore the *Jews* use to repeat in their *Dirges*, and inscribe upon their Tombs.

The *First Fruits* being risen, take any one of us any Grain of Corn in the whole Lump, and cast it into the Ground; if it die not, it abideth alone; but if it die, it bringeth forth much Fruit: For the Life of the Lump, like Corn in the Earth, is laid in the *First Fruits* in God. The Instance of the Corn is so pregnant, that the *Greek Churches*, in their Commemorations of the Dead, use to boil Wheat in Water, and set it before them, as a convincing Symbol of the Resurrection. And my Author is bold to say, וְהָיָה כִּי יִרְאֶה אֶת הַחֵטָא וְהָיָה כִּי יִרְאֶה אֶת הַחֵטָא that This is the Greater wonder of the two; that the Resurrection of the Corn is more prodigious than that of the Body. Strange indeed it is, that a Grain of Corn should not quicken, except it die: But much more strange, that out of one Grain, and one as good as dead, should spring forth such a numerous Increase. As for our Bodies, which are sown in Corruption, the Earth, when she

She shall give up her Dead, will render but, as the Talent hid in the Napkin, the same again, or one for another. But the Husbandman receiveth his own with Interest: Shall I say that this Grain hath gained him Ten Grains? Nay, in some Parts under the Line they reap the Profit of a Thousand for One.

In relation to the *First Fruits*, we are called by Saint Paul *Συμμεστω*, *Complantati*, such are planted together with him in Likeness of his Resurrection. Correspondently the Prophet *Isaiah* saith, *Our Bones shall flourish like an Herb*. Now the Herbs and Plants, we know, however cut down, yet reinforcing from the Root, spring up and rise again. We use vulgarly, but improperly, to call the uppermost of the Branches the Top of a Tree; but we are corrected by *Aristotle*, in his Books *De Anima*; where we are taught to call the Root, the Head; and the Top, the Feet. In the Reverse of this Comparison, the *First Fruits* are the Root, and the Head; we the Branches, or Members. And in the 26 of *Isaiah*, the Head acknowledgeth the whole departed Race of Mankind to be his Trunk or Dead Body. We read it, *Thy dead men shall arise; with my dead Body shall they arise*. But the rest is put in by the Translators. The Original is, *Thy dead men shall arise; they shall arise, my dead body*. Seeing therefore that the Ax is not laid to the Root of the Tree, what though the Branches be lopt off by Death? there is still Hope in the Tree, saith Holy *Job*. For, *though the Stock thereof die in the ground, yet through the scent of Water 'twill bud, and bring forth Boughs like a Plant*, which withereth over night, but being watered with the Dew of Heaven, springeth up afresh in the morning. And therefore in the same Prophecy of *Isaiah*, the Dew of dead men is likened to the Dew of Herbs; *Ros tuus, Ros Olerum*. To this say the *Jews*, in the Book *Zohar*, that, at the last day, a kind of Plactical Dew shall fall upon the Dead, and ingender with *Luz*, the little Bone spoken of before; and so out of this, all the rest of our Bones, and the whole Man shall spring forth. But we are not to give heed unto *Jewish* Fables; and therefore it shall not be here inquired, who shall be the Father



ther of this Rain; or, Who should beget these Drops of Dew. Sure we are, that though touch'd by Death, we shrink up, like that Sensitive Plant; yet we shall soon quicken by his Influence, whose *Head*, (in the *Canticles*) is filled with Dew, and his Locks as with the Drops of the Night. In Exprobration therefore unto Death and Mortality, we know whose use it was to bury their Dead in their Gardens, sowing their Bodies with as much Faith as their Fruits, and equally expecting the spring of Both. 'Tis for no other reason, that we our selves stick our Hearses with Flowers, and go forth to the Grave with Rosemary. Our Precedents were the *Jews*, whose ancient Custom it was, by the way as they went with their Corpses, to pluck every one up the Grass, as who should say, they were not sorry, as men without Hope; for their Brother was but so cropt off, and should spring up again in his due season.

But the Prophet *Isaiah's* Comparison of the Flourishing of our Bones like an Herb, is yet further made good by (as I think) one of the greatest Secrets yet known in Nature. A Learned Chymist, who spent much time in the Contemplation of Tinctures, and Impressions of Vegetals, to prove the Great Principle of Salt, made this Experiment. He took several Herbs and Plants, and calcined them to Ashes: he put up the Ashes into several Glasses, sealed Hermetically, and written upon with the several Names of the calcined Herbs. When he would shew the Experiment, he applied a soft flame to the Glasses, where forthwith he might perceive the self-same Herbs rising up by little and little out of the Ashes, every one in his proper form: and, the flame subtracted, they would return to their own Chaos again.

The Spectators, as the Chymist, beheld this with the greatest admiration; and, giving thanks to God, concluded from thence the Resurrection of the dead Body.

We may take an *omen* of our Rising again from the time of our Saviour's Resurrection. The First Fruits rose in the Spring; and that's the time (so the Senator *Manilius*) wherein the *Phoenix* riseth out of her Ashes: And 'tis the time wherein the *Egyptians* celebrate their Annual Resurrection;

tion; for upon the 26 of *March* they commonly go to a place by *Nile*, where they see and touch the Bodies rising out of their Graves. It will seem strange, I confess; but it hath been seriously testified and believed. Howsoever, we shall take this but as a staff of *Egypt*, a broken Reed, or but such an one as *Gebazi* laid upon the dead Child: But the Master cometh shortly, and shall command the Breath to come from the four Winds, and breath upon our Slain; and then these Bones shall live.

But I would not have this Doctrine too partially applied. Our Saviour indeed is said to be *the First Fruits of them that sleep* in him. Those that sleep in him, are such which here awake and stand up from the Death of sin. For as there is a second Death, so here is a first Resurrection. In the great Morning of the World the Dew shall fall down upon the dead in Christ, as that other Dew upon the Fleece of *Gideon*; and the rest of Mankind shall be dry. But another Dew shall fall upon the ungodly, a blasting Mildew; and then the rest of the ground shall be wet, and the Fleece only shall be dry. *The wicked lie in the graves like sheep* (saith the *Psalmist*) *that are appointed to the slaughter; and the righteous shall have dominion over them in the morning.* In the Field of the World, where our Saviour is the First Fruits, the Good are the Wheat, and the Bad are the Tares: which as they both are cut down alike, so shall they both alike be gathered up; but the Tares for the Fire, and the good Corn for the great Husbandman's Barn. They seem indeed to be of the Lump; but have no more title to the First Fruits, than that, as these were cut down, so those were sowed in the night.

If these things be so, *what manner of persons ought we to be in all holy Conversation?* But if the Resurrection were to be argued from the Sanctity of Life, there was never less Hope of it than now: Nay, we take the only course to prove that our Saviour is not yet risen. 'Tis but the converse of *St. Paul's* Proposition, *If Christ be not risen, then you are yet in your sins*; But you are yet in your sins; and ye know what follows.

*In all holy conversation; &c.* Why? there was never more Holiness pretended to, never less practised, than now. And ye must not count me your Enemy because I tell you this Truth. What straining here is at the Gnat of a Ceremony, by them which can swallow whole Camels of other profitable Abominations? How odious is the very name of a Cope or Surplice, to those which yet can love the Garment spotted with the Flesh? All possible means have been taken to purge the material Temple of any suspicious Rust, contracted by the inconsiderations of Time: but the Temples of our Bodies, and they should be those of the Holy Ghost, they are painted still, *Painted Sepulchres*. They appear well outwardly; and we have been persuaded to wash our selves in *Jordan* from the *Romish* Leprosie: We do well; only in this the Lord be merciful unto me; We will have *Rimmons* still: And what was *Rimmon*, think ye? 'Twas the Strumpet Lady of Lust and Wantonness.

If it be well to deface a Picture in a Church, will it not be much better to restore the Image of God in our selves? I do not say that these things ought they not to have done; I leave that to an higher Discretion: but I may and must say, that if the other things be left undone, ye have but wash'd the outside of the Platter. What availeth it if the Statutes of *Omri* are not kept, when other Judgments shall be turned into Wormwood, and the fruits of Righteousness into Hemlock? Talk of Christians! Get to be Heathens first. I can believe that these men hope to rise again; for they say, and they do as they would be done by.

The Body and Blood of Christ are the Sacraments of Resurrection: but can I think them to be so to them who so duly come to receive them unworthily? It is the cause (saith *S. Paul*) *many are weak and sickly among you, and many sleep.*

*If ye be indeed risen with Christ, seek those things which are above.* But do they so that sit brooding upon this Earthly Pelf, to hatch a Cockatrice Egg, or such an one as the silly Estrich leaveth on the Sand? Do we seek those things which are above but as we do these which are below? We can light a Candle,  
and

and sweep the House; and balance that eternal weight of Glory with a false Measure.

Will you hear the end of all? *Fear God, and keep his Commandments; for this is the whole duty of Man.* Pretend to what you will; *Pure Religion, and undefiled before God and the Father, you know what it is: It is, to visit the Fatherless and Widows in their Affliction; and to keep himself unsport of the World.*

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*FINIS.*

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ΚΑΙΝΑΝ ΔΕΥΤΕΡΟΣ

OR, A

DISPROOF

OF

H I M,

In S. LUKE III. Ver. 36.

BY

JOHN GREGORIE,

Master of Arts of *Christ-Church* in *Oxon.*

L O N D O N :

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ΚΑΙΝΑ' Ν ΔΕΥ' ΤΕΡΟΣ·

OR, A

# DISPROOF

## OF HIM,

In S. LUKE III. Ver. 36.



**WHEN** to assure even the Scripture it self was accounted but Distraction; and whilst the holy Cares of those Primitive Souls slept securely upon the more instructing parts of the Book of God, the Enemy came and sowed Tares in the *Genealogies*, proportioning his Temptations to the more obnoxious parts, and more exposed to the Chance of Transcription, or Industry of Violence.

To reconcile the *Greek* Book of the Generations to the *Hebrew* Accounts, the Deliberations have been many, learned, and insufficient.

*Moses* saith that *Arphaxad* begat *Sala*, and *Sala* begat *Heber*, &c. *S. Luke* saith, that *Arphaxad* begat *Cainan*, and *Cainan* begat *Sala*, and *Sala* begat *Heber*, &c. which (seeing that the same Spirit equally, guided both the Pens) I can never wonder at enough (saith one) & *propter ingenii tarditatem vehementissimo stupore percussus, nescio perscrutari.*

*Beda præf. in  
Act. Apost.*

But leaving *St. Luke* a while to the success of this Inquiry: Certain it is, that the supernumerary *Cainan* is most originally to be charged upon the *Seventy*; but *quod nemo scire* (saith *Scaliger*) *neque unde hauserunt, neque cur potuerint, hactenus causam reddere potuit*: He saith, that no man can tell from whence they had it, or could ever yet give a reason why they should put in in.

Concerning

Concerning this Translation, the Traditions are, That under the Reign of *Ptolomy Philadelph*, and by the Agency of *Demetrius*, seventy and two of the Elders of *Israel* were invited over to *Alexandria* with the Originals of their Law : That they were appointed a Recess in the Isle *Pharos*, wherein the space of seventy two days they rendred it into *Greek*: That the Translation first diligently revised, and approved of by the *Jews* there frequently residing at that time, was carefully and solemnly put up and reserved in the King's Library. So *Aristeus*, and from him *Josephus*. *Philo* seemeth to intimate, as if the Translation had been severally and unanimously performed, that is, by two and two in a Cell, as *Epiphanius*, and the Emperor in the Novels.

*Antiquitat.  
Judaic. l. 12,  
c. 2.*

But by the fuller Authority both of the Jewish and Christian Interest, it was translated all alike, and by every one in a separate Conclave. So *Justin Martyr*, *Irenaeus*, *Clemens Alexandrinus*, *Cyrillus Hierosolymitanus*, the *Talmudists* in *Megillah Nikra*, fol. 9. A. in *Massichra Sopherim*, c. 1. Halac 8. *Abraham Zacuth* in *Juchasin*. R. *Gedalia* in *Shellshelet Haccabala*, fol. 23, 24, &c. And *Justin Martyr* would have the *Gentiles* to know τὰ ὅρα ἐμὴν &c. That this is no Fable, or fictitious Relation, for that he himself had been there, and visited the Ruins of the Cells, and received this Tradition from the Inhabitants of the Place.

It is added moreover by the said *Aben Batric*, that *Simon* the Just was one of the Interpreters, and that upon his unbelief of a Passage in the Translation which prophesied of Christ, it was given unto him not to see death till he had seen the Glory of God : Whom when he had taken up in his arms, he then began that his *Nunc dimittis*, Lord, now lettest thou thy servant depart in peace, &c.

For the Translation, he expressly affirmeth, that the whole was performed by each of them in his several Cell, no man dissenting from another : and that the several Copies were all sealed up, and put into the Temple of *Serapis*.

And yet contrary to all this, one *Armins* (ال سبوش) quoted in the Preface to an *Arabick* Version of the *Greek Pentateuch*,

Pentateuch, faith,

ואתלף אל פסטי מא פתלוא  
 الشايح فامد كندلوا الشايح في الكوش  
 والشايح

Catena Arab.  
 in Pentateuch.  
 Ms. in Arch.  
 Bodleian.

والقيدين That the Elders are disagreed, and that therefore the King commanded they should be put in Prison, and under Chains.

An eager and famous Contestation passed betwixt St. Hierom and St. Austin about this matter; the former attributing so little to the Story, that with him the Cells and Separation are but a Fable; the latter so much, that he accounteth their varieties from the Original to be no less harmonious than those of the Gospels.

But forasmuch as the Testimonies, notwithstanding their number and concurrence, may be all thrust up into the single Authority of *Aristeus*, and that so substantially disabled by *Sealiger*, the most indifferent men take part with St. Hierom.

The truth of all may seem to be as followeth:

The *Talmudists* in *Sopherim* deliver a Tradition of five Elders who translated the five Books of *Moses* for *Ptolomy* the King, &c. *Sopher. c. 1. Halac. 7.*

וזה היה יום קשה לישראל and that this was a sad day to the House of *Israel*, and like the days of the Calf, &c. And the time of this Translation is to this day kept a Fast, and noted in their *Kalender* with a Miracle of three days Darkness, which, as they say, was then upon the Earth.

The Tradition seemeth to point us to that version of the Law performed before the times of *Alexander the Great*, as *Aristobolus* testifieth in his first Book to *Ptolomy Philometor*: But the Tradition erroneously casteth it upon the days of *Ptolomy*, when not the Law only, but the Prophets also were translated, and by the seventy Elders, as before. *Clem. Alex. 1. Strom.*

Those among the *Jews* who read the Law in this Translation were called *Hellenists*, otherwise the *Ἑλληνιστῶν*, and the *קריין למפר* *Korin lemephrah*: Such as read the Law backwards as the *Talmud*, in *Sota*, fol. 32. 6.

In the *Jerusalem Talmud* it is said, that *R. Levi* coming to *Cesarea*, and hearing them read the *Shemang*, or *Audi Israel* (a Section of the Law) *Deut. 6. אליניסחין* *Hellenistin*, or in Greek, would have hindred them; which *R. Jose* perceiving, angrily

angerly said, He that cannot read it in *Hebrew*, shall he not read it at all? Nay, let him read it in any Tongue whatsoever that he understandeth, and he hath done his duty, *Sota*, c. 7.

This preposterous way of Reading (as it was taken) bred a diversity of Conversation, and was the cause of many *ᾠδὴν ὑποψῶναι*, or *murmuring*, betwixt the other *Jews* and *Hellenists*; for so we are to read, not *Grecians*, *Act*. 6. 1.

For the Translation, I believe it to be that which for the greatest part of the main body is yet extant, and that it was performed at such a Time and Place, and possibly by such a Number of Elders: For the Cells, the Separation, and miraculous Consent of the Interpreters, with other pompous Circumstances remembred by *Aristeus*, I assure my self they were all afterwards devised by the *Hellenists*, to advance the Reputation of their Scripture against that of the other murmuring *Jews*; which, derived down to the Fathers of the Church in such a disguise of Miracle and Antiquity, and which is more than that, expressly quoted by the Evangelists and Apostles, rather than the Original, was easily received with that precipitation of Reverence, as gave not time to consider what licentious courses had been practised upon it.

In this translation, as now received, besides many other various Readings, two irreconcilable differences from the Original have passed: the one purely Chronological, by a numerous excess in the *Anni Maudometis*; the other is not so only, but also the Interposition of another *Cainan* into the Series of the Genealogies. This later committeth the New Testament with the Old: The former leaveth the Old upon plain terms of contradiction to its self, and is so vast, as in fixing the *Æra* of the Flood, to leave the *Hebrew* Computation many hundred years behind; and so absurd, as to let it follow that *Noah* died before the Flood, and *Methusalem* lived after it.

To reconcile either of these two to the Original, upon my duest consideration of all that hath been devised, I find to be of an impossible performance.

To defend the Translation against the Original, as the Romanists immoderately undertake, putteth us upon an unreasonable and ensnaring consequence; which howsoever men corrupted

corrupted by engagement may more indiscernably swallow up, yet super-induced upon a sincere and unmixed Faith, removeth the ancient Land-mark, and betrayeth us to Atheism and instability of mind, dividing a Kingdom against it self, and tossing the Ark of the Church to and fro, like a Wave of the Sea.

No man (I know) hath more to the purpose solicited this cause than the very Learned *Morinus*; and yet I can perceive that after all other stones removed, he is forced with *Baronius* to report himself to the Tradition of the Church, which how Catholick soever, bringeth no more to pass than this, That the *Greek* Computation hath been universally received from the very beginnings of Ecclesiastical Time. There was reason for it; for it pleased God (who even in these things despiceth not the ways of men) that the Scripture might be the sooner known, and to the more, to suffer it to pass rather by the Streams than from the Fountains, to which the access was harder, and the differences but such as imported no substantial inconvenience in the ways of salvation.

But if Universal Tradition be of that moment in this matter, then what shall become of the Vulgar Edition, which must be maintained by that Party, and yet cannot be but upon the same terms; where notwithstanding we find these sums cast up, not by the *Greek*, but the *Hebrew* reckoning?

As for their Cardinal *Aliac*, who undertook to make good this Computation of the *Seventy* by the great Conjunctions from the Figure of the World, judgment is already passed upon him by the Earl of *Mirandula*.

J. Picus Mirand. Ad. Astr. l. 5 c. 9.

The ways of Reconciliation and Defence being thus shut against us, the Translation it self must be called in question, and written upon as Supernumerary and Corrupt.

For the *Anni Pseudonites*, 'tis evident from the method and demeanour of the undertaking, it is not of that kind as could fall out in Time, or by Transcription, but of deliberation and purpose, the number for the most part increasing by a Centenary accession.

By the Original, *Seth* was 105 years old when he begat *Enos*; by the *Septuagint* he was 205. *Enos* was 90 years old when he begat *Cainan*; the *Greek* is 190, &c. contriving



so as to cast all up into a set and intend form of Imposture.

'Tis otherwise manifest by the different Traditions of this Period, not only as it is summed up by the Ancient Writers, *Demetrius, Eupolemon, Timotheus, Nicephorus*, &c. but in the Copies themselves, and their Translations, as in some *Arabick* Versions of the *Greek Pentateuch* I observe, in the *Russe Bible*, and the *Samaritan Pentateuch*; which also I undertake to be no Original, but to have been drawn out of the *Greek* Fountains, as, in respect of that, I may call them.

For the later, *St. Luke* I know is dangerously pretended; but in so low a spirited and shifting way, as that the Evangelist must needs be a loser by the hand.

We must speak it out, that however it hath appeared in the later Copies of that Gospel, and so derived down to the *Syrack* and *Arabick* Translations, &c. yet the Originals received it not; as also *Beza* hath noted, more importantly his *vetustissimus Codex*: whereunto I my self also can bear him witness, that it is not to be found either in the *Greek* or *Latin*.

But neither was it extant in the Ancient Copies of the *Septuagint*. That in the King's Library at *St. James's* I confess to have wherewithal to bear out some repute of Antiquity, especially if it should be, as the Patriarch who sent it over pretended, written by the hand of *Tecla*, a Disciple of *St. Paul's*. But the *Menology* (none of the worst Remembrancers) maketh no mention of any such Act of the Saint; and if it had, we know of what moment to make that kind of trust.

But suppose the *Cainan δ'εὔρετο* to have been extant in the Copies of *St. Paul's* time, this will not be good enough security against the Testimony of *Berosus* the *Chaldean*, a man of *Ptolemy Philadelph's* own time; who, in his *Babylonish History*, accounting the Series of the Patriarchs after the Flood, setteth down *Abraham* *μὲν δ' ἑταυροποιῶν τῇ δευτέρῃ γενεᾷ*, in the tenth Generation; and therefore *Cainan* could not be reckoned upon: which moreover is confirmed by *Eupolemon's* like Tradition of the same Series.

This only doubt can be raised, whether *Berosus*, though he published his History after the times of the Translation, yet might not compose it before, under the times of *Alexander*, which

*Cod. Antiqu.  
Evang. & Ad.  
Apost. ms. gr.  
lat. Arch. Bib.  
pub. Cantab.*

*Menolog. Sepr.  
24.*

*Euseb. Pref.  
Evang. lib. 9.  
p. 24.*

which also were his. But if he did, then I say that he took the *Series* from that other ancients Greek Translation of the *Pentateuch*, mentioned by *Aristobolus*, and so the Testimony is the greater.

But the *Cainan* ~~was~~ was not extant in the *Septuagint* of *Theoph. Anti-*  
*St. Paul's Time*: if it had, *Theophilus Antiocenus* immediately ocb. 3. Lib. ad  
 following would not expressly have left it out in his Epilogism. Autolyc. Irene.  
 No more would *Ireneus*, *Epiphanius*, or *Eusebius* in theirs. Lib. Epiphan.  
 And those that know how the case stood betwixt *S. Hierom* Ep. 55.  
 and this Translation, know he could not possibly have pass'd it  
 over, had it been to be found in the Copies of his Time.

But neither is it extant in the *Vulgar Edition*, the *Samaritan*  
*Pentateuch*, or the *Russe Bible*, translated out of the *Septuagint*,  
 for there it is, ἀρπαξὰδ γεδὼν καὶ ἡ καλά γεδὼν ἐβέρ, *Arphaxad*  
*begat Sala*, and *Sala begat Eber*.

True it is, that I meet with this *Cainan* in two *Arabick Ver-* Ms. in Arch.  
*sions of the Greek Pentateuch*, but evidently translated since the *Badleian*. 5.  
 corruption was set on foot.

But it is of more moment than all this, that it never  
 was nor could be in the Original, out of which the *Elders*  
 translated, and that by an invincible Note of the *Masora* mark-  
 ed upon the place.

Nor did ever any Translation out of the *Hebrew* acknow-  
 ledg it. Not the *Targums* whatsoever; not the *Vulgar Latine*;  
 not the *Spanish*, or the *Vulgar Greek*, both translated by the  
*Jews* themselves, and Printed at *Constantinople* in *Hebrew* Let-  
 ters; not the *Persian* Paraphrase by *Tawar*, the *Arabick* by  
*Saadiah Gaon*, or that other by the *Jews* in *Mauritania*, set  
 forth by *Erpenius*.

But neither is the forgery constant to itself; for though we  
 meet still with it in the *Book of Genesis*, yet in the better Co-  
 pies of the *Chronicles* it is not found; the *Projector* so much for-  
 got himself.

Manifestly therefore both *Cainan* and the *Numbers* came in  
 the wrong way; the design whereof, what it was, and mana-  
 ged by whom, I go about to shew.

In the first Verse of the first Chapter of *Genesis*, the *Hebrew*  
 standing in their *Arithmetick* for a thousand, is six times



In the *Arabick* Lives of the four Evangelists, observed upon by *Kirstenius*, the Note is, *Observandum quoque est, hunc autorem P. Kirsten. in ne verbo quidem uno mentionem facere Ἀποκαλύψεως D. Joannis, Vit. 4. Evan. quam quidam hunc Evangelistam in Patmo scripsisse asserunt, quā amoritate ipsi videant. Atque adeo semper iste liber inter Apocrypha reputatus est.* Arab. fol. 50.

But the Author doth make mention of the *Apocalypse* in these words, *وَقَالَ لَهُ يَحْيَى بْنُ يَحْيَى*

*وَقَالَ لَهُ يَحْيَى بْنُ يَحْيَى* But this Period (saith *Kirstenius*) *doctioribus hujus linguae considerandum relinquimus. I dare not own the doctioribus, but the Reading should be* *وَقَالَ لَهُ يَحْيَى بْنُ يَحْيَى* and the meaning is, *And the report goes, that St. John delivered up the Apocalypse to his Disciple Phughir. So exprefs is the mention, and no stronger the Tradition.*

But in derogation to a Book wherein too much may so soon be said, at least enough, be the Writing never so Canonical, the Argument is most intractable, and to the usual reach of men so intricate and lost in Mystery, that unless the Times reveal faster than yet they have done, no man will be found worthy to open and to read the Book, neither to look thereon.

Not to repeat over *Cajetan's* Exponat *cui Deus concesserit*; Chap. 5. 4. *Calvin*, the man whose praise is in the Interpretation of the Word of God, *Sententiam rogatus de libro Apocalypseos*, (so *Bodin* *Job. Bodin.* reports him) *ingenuè respondit, se penitus ignorare quid velit tam obscurus Scriptor; qui qualisq; fuerit nondum constat instar eruditor.* *Matth. Hist. c. 7.*

But this later part of the *Scripture* concerneth me not so pertinently as the former, that is, the six thousand years duration of the World, unto which more than what was said before must be added out of *Lactantius*, *Sicut ipsum hominem Deus die sexto ultimum fecit, &c. ita nunc die sexto magno verus homo verbo Dei fingitur*; that as God made man last in the sixth day, so in the great sixth day or Millenary of the World, the true Man was made by the Word of God. *Lactant. l. 7. c. 14.*

He saith also, that mention was made of this Tradition by the Sibylline Oracles, the great *Hermes*, and the old *Hyksas* King of the *Medes*.

More.

*Job. Antioch.*  
*As in Arc.*  
*Barr. Bib. Bod.*  
*Chronograp.*  
 l. 10.

More expressly *Clemens*, *Timotheus*, and *Theophilus*, as they are quoted by *Joannes Antiochenus Melala*. Τῇ δὲ ἑκτῇ ἡμέρᾳ, ὡς αὐτοῖσι ἡ γὰρ ἑκταστὴ ὁ Θεὸς τὸ ἄνθρωπον καὶ ὥσπερ τῇ αὐτῇ ἡμέρᾳ, ὡς δὴλον ἐστὶν ὅτι καὶ τῇ ἑκτῇ ἡμέρᾳ τὸ χιλιάδ' ἐπὶ τῇ ἡμέρᾳ ὁ σωτὴς ἡμῶν Ἰησοῦς ὁ Χριστός, καὶ ἔσωσε τὸ ἄνθρωπον διὰ τῆς σταυροῦ, καὶ τῆς ἀναστάσεως, that is, *That upon the sixth day (as the Scripture hath forefaid) God made man, and man fell by sin; so upon the sixth day of the Chiliad (or sixth Millenary of the World) our Lord Jesus Christ came into this World, and saved Man by his Cross and Resurrection.*

To the same purpose *Ælfric*, an Abbot of our own, in his Treatise of the Old and New Testament to *Sigwerd* of East *Hoolon*, ꝥ adam ꝥe tacnude þeonðam sixtan dæge ꝥe reapeþ ꝥær þurh godurne Gælenð criꝥt þe come to þisseþe worulde [on þære sixtan yide] ]ur ꝥe e saioðe to his ꝥe licnesse; *That Adam who was shapened by God upon the sixth day, betokeneth our Saviour Christ, who came into this World (in the sixth Age thereof) and renewed us after his own likeness.*

For this Duration of the World, I think it well enough retorted upon *Lactantius* by one of the *Jews*, לא יחחר, &c. ה'אלהים לעשות כרענן לסאתא. *that God hath not made haste to do according to this saying: for as Lactantius computes, the time is already past and gone; and yet the World continues to be as in the days of old, &c. R. Azarias in Imre Binah, c. 43. fol. 142.* though some of us Christians have so little to do, and think our selves so well acquainted with the unsearchable ways of God, as to bid our Readers take it upon their Word: *Mundi hujus etatem supra sex millia annorum, tanquam certam & immotam metam quam Deus mundo, sapienti & inscrutabili consilio determinavit, non excursuram esse, &c.* And what will become of the Millenary Sabbath of Rest, if the six thousand years, whereon that depends, be of no weightier consideration?

But by weaken or defend the Tradition I have no engagement upon me: It yieldeth me this Observation, That in the opinion of those which held it, our Saviour was to come in the Flesh in the sixth Millenary of the World.

But by the *Hebrew Account* the Messiah was to come long before

*Cunmannus*  
*Flusbachius.*

before as the Angel *Gabriel* prophesied, in the seventy Weeks determined upon that People.

It amounted therefore to this; That either the Tradition must come down to the Text, or the Text made to come up to that.

In the *Arabick Catena*, and there only, I find the Imputation laid upon the Original,

من اجل وصي يارن سبيك استخك سوا  
سفره - طهون المصنوع اصيل ديم قديم  
من سفر عبي صبي السيد كسار ج كسار

that is, *That the Jews cut off from the Ages of the World 3600 years, to conceal the Epiphany of Christ, that their Books might not convince them of the contrary, &c. Caten. Arab. c. 19.*

I begin to think how readily *Morinus*, and others of the *Romish Party*, will resent this Testimony. Learned men, I confess, but of a strange brow, to pretend to the World, *Chronologiam juxta LXX. Interpretum numeros subductam, antiquis Hebraeorum Codicibus videri conformem*, That the Chronology computed according to the Numbers in the *Septuagint*, probably differeth not from the ancient *Hebrew Copies*.

But for the sincerity of the *Hebrew Text*, the Foundation of God and Man standeth sure. And for that of *Julius Africanus* (the only thing which hath been urged to purpose in this cause) it shall be unexpectedly answered. *Julius Africanus* saith, that the *Jews* ἐξ τῶ ἀληθῆς διὰ τοῦ Μωϋσῆος παράδοξον διδασκόντες, ἐκ τε τοῦ Ἑβραϊκῶν ἱεροῦ καὶ ἀριθμῶν ἐξῆλθον, &c. *themselves delivered this Computation of years taught by the Spirit of God in Moses, and out of the Hebrew Histories, &c.* Not meaning as *Morinus* would have him, that the *Greek Account* was drawn from the ancient Originals of *Moses*, but as *Joannes Antiochenus*, ἀποφθῆναι τὸ ἀριθμεῖν τῇ ἑκτῇ ἡμέρᾳ ἐπλασεν ὁ Θεός, ὡς Μωϋσῆς ἐξέδιδου, συντάξας ἐν τοῖς ὑπομνήμασιν αὐτοῦ καὶ ἴστω, καὶ ἔστιν ἡ μία ἡμέρα καλεῖται ἡμέρα ἡμέρας, &c. ἔτω καὶ τῇ ἑκτῇ ἡμέρᾳ τὸ καλεῖσθαι ἐπὶ τῇ ᾧ ἐφάνη ὁ Θεὸς ἡμῶν Ἰησοῦς, &c. *For like as God made Man in the sixth day, Psal. 90. Orat. as Moses expoundeth, (who also hath it in his writings, That one Mos. &c.*

day



day of the Lord is as a thousand years, &c.) so in the sixth Millenary day our Lord Jesus appeared.

And this was all Moses had to do with it.

That the thing was done by the Jews, I deny not, but by those, I mean the Hellenists. And I take upon me, that the corruption proceeded not by subduction from the Hebrew, but the accession to the Greek Scripture, and that it was done hard by the times of the Translation, and to no other end than to what I pretended; which was to make the Accounts fall even with their Tradition of the Messial's coming in the sixth Millenary of the World, as it falleth out by the Epilogisms of Demetrius, cited by Alexander Cornelius; Eusepiemon, cited by Joannes Antiochenus, differing some from the rest, οὗ ὃ τῷ ἑξα-  
κισχλίοσφι ἔτεσι συμφωνῶσαν ἅπαντες παυλῶνα ἃ Κύριον, &c. But all agree in this, that our Saviour came in the sixth Chiliad.

The distinctest enumeration of this Account is that of Theophil. Antioch. before the insertion of the Καὶνὰν δεῦτερον.

Ἀδὰμ ἕως ὅτι ἐπέκωσεν, ἔζησεν ἔτη τλ'· ὧς ὃ τότε Σηθ ἔτη σς'· ὧς ὃ τότε Ἐνὼς, ἔτη ςζ'· ὧς ὃ τότε Καὶνὰν, ἔτη ρο'· ὧς ὃ τότε Μαλελεὺλ, ἔτη ςξε'· ὧς ὃ τότε Ἰαρέθ, ἔτη ςξβ'· ὧς ὃ τότε Μαθουσίλα, ἔτη ςη'· ὧς ὃ τότε Λάμεχ, ἔτη ςη'· &c. That is,

Adam was 330 years old		Seth	
Seth	205	Enos	
Enos	190	Cainan	
Cainan	170	Malaleel	
Malaleel	165	Jared	
Jared	162	Enoch	
Enoch	165	Methusala	
Methusala	187	Lamech	
Lamech	188	Noah	
Noah	500	Sem	
Sem	100	Arphaxad	
Arphaxad	135	Sala	
Sala	130	Eber	
Eber	134	Phalec	
Phalec	130	Ragau.	

when he begat

By this Account there passed from the beginning of the World to the 600 year of *Noah's* life 2362 years; from thence to the 130 year of *Phalee* 529, which added to the former sum, make up from the beginning of the World to the same time 2891 years. Ἀπὸ τοῦ οὗ καταλαμβάνει, &c, as the same Period of *Itheophilus*. From the Flood to the time at which *Abraham* our forefather begat *Isaac*, 1036 years; from *Isaac* the son of *Abraham* to the sojourning of the People with *Moses* in the Wilderness, 660 years; from the death of *Moses* to the death of *David* the Patriarch, 498 years; from thence to the Captivity in *Babylon*, 518 years; from the beginning of *Cyrus* to the end of *Aurelius verus*, 744 years: that is, from the Flood to the death of *Aurelius*, 3456 years; to which if we add the 2362 years from the Creation to the Flood, the Total is 5818 years: Subtracting from thence 192 years, from the 42 of *Augustus* to the death of *Aurelius*, our Saviour cometh into the World in the 626 year of the sixth Millenary.

But the Tradition, as otherwise delivered, will have it so, That our Saviour must come precisely at the sixth hour of the sixth day, or very middle of the sixth Millenary. So the *Arabick Catena*, *وَقَدْ كُنَّا نَعْلَمُ أَنَّ السَّاعَةَ*

Cat. Arab. Ms.  
in Arch. Bib.  
Bod.

حَسْبِيَ مَا أَوْفَى قِيَامَ فَا لِّي حَسْبُ  
that is, The Lord

*Christ was to be manifested after the end of 3500 Years for the Redemption of Adam, as he promised, saying unto him, The sixth day at noon I will come unto thee, and redeem thee. Caten. Arab. ubi supra.*

And therefore *Eustathius Antiochenus* observeth, That Christ was crucified in the sixth hour of the sixth day, τὸ ὅλως σημαίνει τὴν ἑκτην χιλιετηρίαν, to intimate the middle of the sixth Millenary.

The form of the Period (as it standeth to this Alteration) is drawn up by the Patriarch Nicephorus, in his *Chronicon*: Συναρτυρητὰ τὰ ἔτη ἕως, &c. And the ἐμὲ ἔτη are 69. 5500.

So *Joannes Antiocenus*, *Eusebius*, the *Æthiopian Calendar*, &c.

*Joan. Antioch.*  
adj. lib. 2.

But also the Tradition especially required, that the 6000 years should be equally divided by the times of *Phalec*, *Φαλέκ* ἢ Ἐφραίμ μετὰ τὸν Δάβιδ, &c. saith *Eusebius Antiocenus*, *Phalec* in the *Hebrew* signifieth *Division*; and the time of the Words duration was divided by his days into *ἐκείνῃ τῇ τευχρίδι*. And *Joannes Antiocenus* ἔστιν ἐν τῷ Ἀδὰμ ἕως τοῦ Φαλέκ. ἐπὶ γ'. χη' & *αὐτοκτείας*, From *Adam* to *Phalec* 3000 years according to the *Prophecy*. So *Cendren*, p. 12. *Suidas* in *Phalec*, and *Hesychius* in the *Question of Anostasius*.

To reconcile the Numbers to this, it was proceeded after this manner.

By the Period of *Theophilus* the Interval from *Adam* to *Phalec* was 2891 years; to this 110 years were to be added. First therefore, and to make it look the more unlike a cheat, they cut off 20 years from *Methusala's* sum; and whereas *Theophilus* had reckoned him at 187, they set him down 167, as in some Copies it still standeth. Then it was from *Adam* to *Phalec* 2871 years. This done, they insert a new *Cainan*, assigning him 130 years, which added to the former sum, precisely maketh up 3001 years from *Adam* to the 130 year of *Phalec*. And therefore *Cainan* was not taken into the Seventy out of *St. Luke*, as the Learned *Grotius* prejudged, but contrarily: Which, how likely it might be done by such in whose opinion this Translation stood upon the same terms, as *St. Luke's* Original, is not hard to be believed.

And yet the *Arabick Catena* can tell you the very day of this *Cainan's* death:

وَيُطْفِئُ مَاءَ قَيْنَانَ جوم  
چهارم نولون عشر جوم من شهر  
اکبر اعیان اولاد ودفن وناحو  
از جوم جوم that is, And *Cainan* died upon Friday the

thirteenth of *Elul*, and his sons embalmed him, and buried him, and lamented over him forty days. *Catan. Arab. c. 32.*

And they made him the Patriarch of a Nation, but agree

not. *Eufathius Antiochenus*, Καϊνάν, ἀφ' ἧς Σογδιανῶν, of the Sogdians; *Eusebius*, Καϊνάν, ἀφ' ἧς Γασφρωῶν, of the Gaspheanians; *Faſti Siculi*, Καϊνάν, ἀφ' ἧς Σαρματῶν, of the Sarmatians.

*Cedren ſaith*, Διοδωρὸν Καϊνάν ἐν τῷ πεδίῳ, εὗρε τὴν γεγραμμένην βιβλίαν, &c. That he read the Gyants Books to the men of his time, which he found by chance as he was walking in the Fields.

In *Eufathius Antiochenus* he is the Inventor of Augury and Astronomy; Ἀπὸ τούτου ἦν Ἀστρονομία καὶ Οἰωνισμὸς ἐπινοήσασθαι.

*Glycas* and *Georgius Syncellus* talk as if he had continued the Tables of *Seth*; and so I find it in a Manuscript Chronicle:

Μετὰ δὲ τὴν κατακλυσμὸν Καϊνάν ὁ υἱὸς Ἀρφαξάδ, συνεγέγρατο τὴν Ἀστρονομίαν, διηκῶς τὴν τῷ Σέθ καὶ τοῖς αὐτοῦ τέκνοις τὴν βουασίαν ἣν ἀσέβων ἐν πᾶσι λαοῖς γεγραμμένην. That after the Flood Cainan the Son of Arphaxad wrote Astronomy, having found the Doctrine of the Stars written by Seth and his Sons in Tables of Stone.

But none of all this is due to Cainan the Son of Arphaxad, See the Arab. Geogr. p. 23, but to Cainan the Son of Enos, as I shall make to appear by as 24. de Aloes; found a Tradition as these, written back to Aristotle out of a like Tradition of India from Alexander the Great. & Al. Sepher Juchasin, f. 3 b.

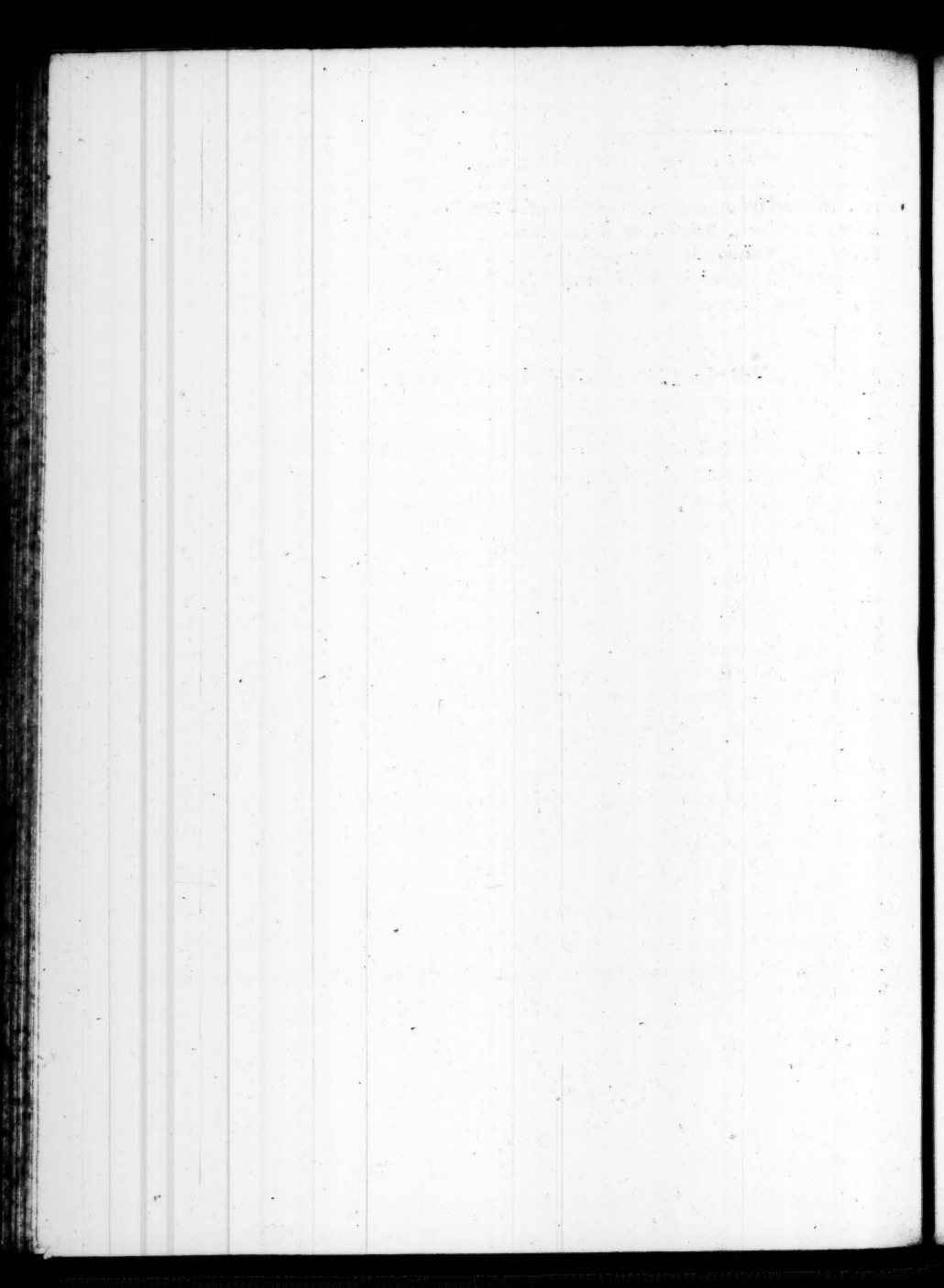
When I came (saith the King) into the Land of Pharsiacon, &c. the Natives said unto me, ראה כי בחור זח חאי, &c.

קבר מלך קדמון ושמו קיננן אנוש שחיה קדם המבול. &c. מלך ער. Lo here in this Isle the Sepulchre of an ancient King, whose name was Cainan, the Son of Enos, who reigned over the whole World before the Flood. He was a wise man, and endued with all kinds of knowledg, and had power given him against the Spirits, Devils, and destroying Angels. This Man by his wisdom foresaw that the blessed God would bring a Flood upon the Earth, the Prophecy whereof he wrote in Tables of Stone, which here we have; and the Writing is Hebrew, &c.

This is the right owner of those Parts and Inventions: That other Cainan was a man of the Chiliaſts making, one with whom things stood all otherwife than with Melchisedec.

This man had neither beginning of days, or end of life, but in the Genealogies.

FINIS.



# Episcopus Puerorum IN DIE INNOCENTIIUM.

OR,

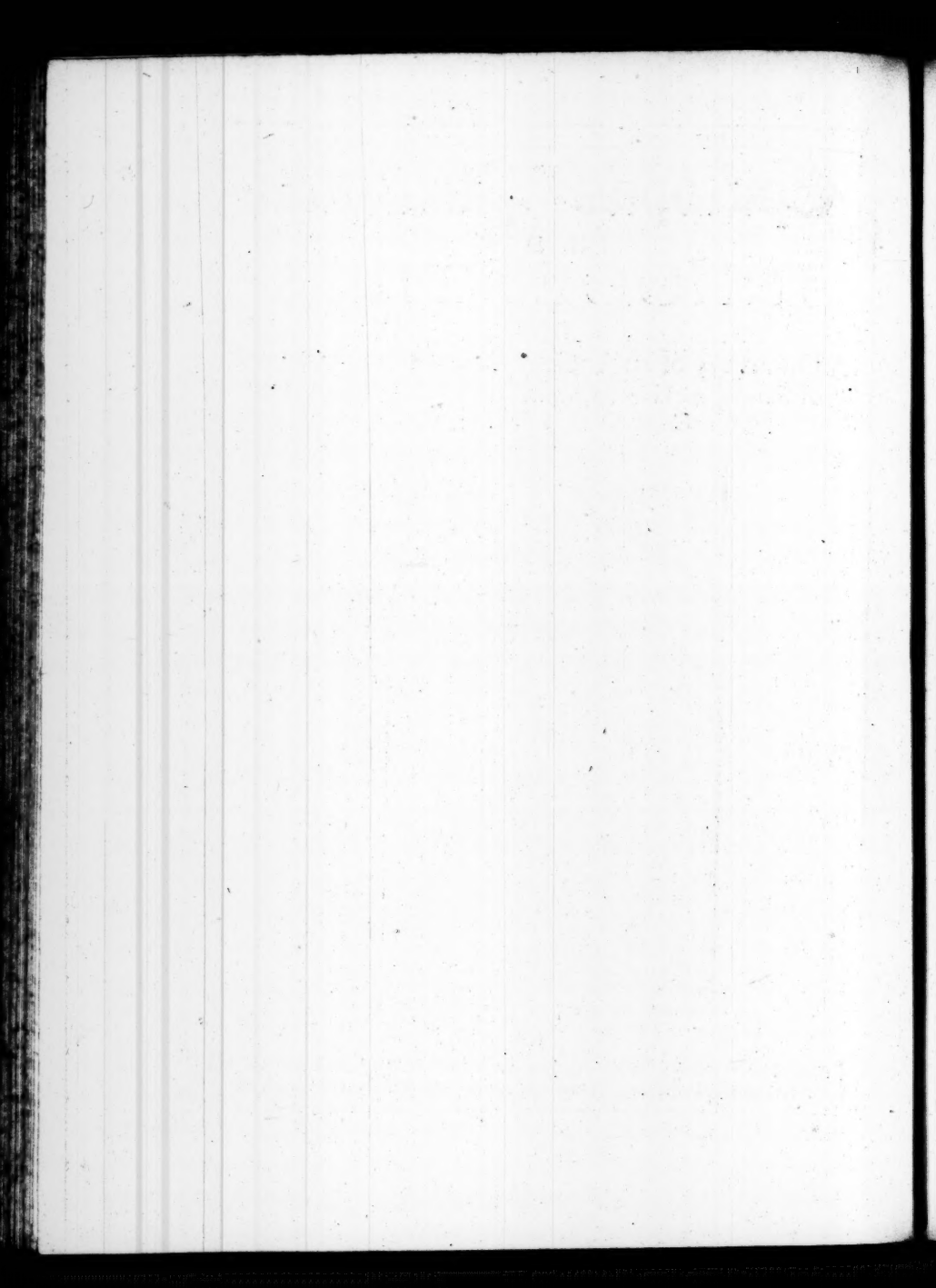
A Discovery of an Ancient Custom in the Church  
of *Sarum*, making an Anniversary Bishop among the  
CHORISTERS.



L O N D O N :

Printed by *M. Clark*, for *Benj. Tooke* at the Ship in *St. Paul's Church-yard*, and  
*Tho. Sawbridge* at the three *Flower-de-Luces* in *Little-Britain*. MDCLXXXIII.





# Episcopus Puerorum

IN DIE

## INNOCENTIU M:

OR,

A Discovery of an Ancient Custom in the Church of *Sarum*, making an Anniversary Bishop among the CHORISTERS.



N the Cathedral of *Sarum* there lieth a Monument in Stone of a little Boy habited all in Episcopall Robes, a Mitre upon his Head, a Crozier in his Hand, and the rest accordingly.

The Monument lay long buried it self under the Seats near the Pulpit, at the removal whereof it was of late years discovered, and

translated from thence to the North part of the *Nave*, where it now lieth betwixt the Pillars, covered over with a Box of Wood, not without a general imputation of Rarity and Reverence, it seeming almost impossible to every one, that either a *Bishop* could be so small in *Person*, or a *Child* so great in *Cloaths*.

Having consulted with the most likely men I knew (whereabouts I then was) to what moment of Antiquity this could refer, the Answer still was, That they could not tell; and from one too from whom it seldom used to be so; the late Learned Bishop *Montague*, who also earnestly appointed

me

me to make further inquiry after the thing, not doubting but that there would be something in the matter at least of curious, if not substantial, observation.

Returning therefore from thence by *Sarisbury*, I obtained a perusal of the old *Statutes* of that Church, intending afterwards to have looked over the *Leiger-Books*. But finding in the *Statutes* a Title *De Episcopo Choristarum*, concerning the Chorister-Bishop, I began to think my business was well-nigh done already; and indeed a circumstance of the Chapter directed me to their Processional, and so I came to perceive that the meaning of the Monument was thus.

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## MATT. II. 16.

*Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth and slew all the children that were in Bethlehem, and in all the coasts, from two years old and under, according to the time, &c.*

THE Monument is altogether concerned in the memory of this *Massacre*. First therefore a little shall be said of that, and then something of the day it self.

Here not to give *Herod* so many ill words neither as some do, and yet as an aggravation of the foulness of this Murder, and by the insolence of the Martyrdom to excuse the Holy-day, it will at least be to some purpose to observe a little of the ancient Reverence and Holiness of Children.

The Title of the day remembreth them by a full and proper expression of Innocency. 'Twas impossible to Christen the Feast more incomparably. The word *Innocency* is of a vast reputation, and yet dares not signifie any thing here below

low but the state of the first Man, and that of Children, and therefore thus far suffer them to come unto you, and forbid them not.

He must needs have little of a Man, nothing at all of God in him, that could break into a Circle of such harmless and undefended *Simplicity*.

The *Jews* themselves thought nothing fit to be a murderer of this kind but a Devil, and a She-one too, that the fearfulness of the Sex might dispose to more unruly and more barbarous resolutions of Inhumanity.

This She-devil they call by the name of *Lilith*. It is taken from the Night; for so the word signifieth first. And it will be something to you when you remember your self of that ordinary superstition of the old Wives, who dare not intrust a Child in the Cradle by it self alone, without a Candle. You must not think those People know what they do, and yet you may perceive their silly ways to derive from an Original much better and more considerable than can be guessed at from their prone and uninstructed way of performance.

That which we read *Job* 1. 15. *And the Sabeans fell upon them*, &c. in the Hebrew is, *And Seba came* ( 'tis a hard Book that : ) the Syriack Translation is, *Et irruerunt Latrones*, And the *Arabs* or Thieves came in upon them: But the *Chaldee* rendreth, *לילית מלכת זמר* *That Lilith the Queen of Smargad came*, &c. And *Elias* in his *Meiburgeman* saith *והיא שם מדינה שבא נקרא כלשונם זמר* *This was a City of the Sabeans, called in their Language by the name of Smargad*; and that this *Lilith* was *שם שדה חורנות הילדים* *a kind of She-devil, which killed Children*. The *Gloss* to *Nidda* saith so too, and describeth her to have wings, and an humane face. You may hear more of this Fairy Queen, if you can meet with that Edition of *Ben Sira*, which was printed by the *Jews* at *Constantinople*, with the Books of *Tobit*, the Books of *Zorobabel*, &c. *Glossa Talmud in Nidda, fol. 24. b.*

By this Discourse, how slight soever it may seem to be, I shall be able to attain my serious end. For, for this reason, as especially as any other, the *Hebrew* women, as \*lively as \*Exod. 1. 19. they were wont to be, yet now in dread of this *Hobgoblin* so-

lemly observe this Custom ( Enchantment you may call it ) at this very day.

When the Great-bellied Woman's time is come, the Father of the Family, or for want of him some Holy Man or other, ( for this is required too ) is desired to come to the Room where the Woman is to lie in, and then and there he is to draw a Circle upon the several Walls of that Place, and upon the Doors, both within and without, and moreover also about the Bed, &c. and he is to inscribe these words, *אדם חיה חזק ליליה* *Adam, Chayah, Chuts, Lilih*; that is, *Adam, Eve, Chuts Lilih*: And so the Child is thought to be sufficiently defended.

The Heathen Stories of their *Strix*, as our own later ones of the *Lamie*, ( they are the same ) I let pass. Only I stay to wonder that it should be their black business to kill Children, seeing that the principal Preparations whereby they exercise, are made either of the Skin or Flesh of a Child. Of the Skin they make their Virgin-parchment, a thing of great importance as to them, and in which all their Spells and Charms are to be written. Of the Flesh decocted to a Jelly they make their Unguents, with which they do things of so rare and unreasonable consequence. This practice of theirs, as maliciously bad as it is, yet more and more confesseth to my purpose the secret strength of Innocency, and sanctity of Children.

Therefore by the greatest right of Nature these Infants ought to have been proof against the most barbarous and unhappy hand.

But you will marvel the less ( and the more too ) when this is added to it, That *Herod's* own Son was one of the Company.

The Scripture indeed maketh not this mention; but yet you have it from a very good hand: *Cum audivisset Augustus, inter pueros quos in Syria Herodes rex Judaeorum intra bi-matum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse quam filium.* When *Augustus Caesar* ( saith *Maerobius* ) had heard that *Herod the King of the Jews* his own Son was one of those Children, which from two years old

old and under were commanded by him to be slain in Syria, he said, 'Twere better to be Herod's Hog than his Son. *Macrob. Saturnal.* l. 2. c. 4.

*Sixtus Senensis* quoteth this Answer of *Augustus* out of *Dion Sixtus Senens.*  
*Cassius* his Roman History in the Life of this Emperor, but I do *Bibliothec.*  
not find it there. *Sancti, l. 70.*

The same Author quoteth this passage out of *Philo Judæus* his Chronography; *Herodes Ascalonita anno trigesimo principatus sui tyrannici Sanedrim ex domo David delevit, & Annaleum quandam atque alios Sanedrim ex proselytis suffecit, qui nimirum videbantur in Lege eruditi; tum & Salomen sororem suam, & virum ejus de tribu Juda, itemque proprium filium, quem ex uxore ejusdem susceperat, interfecit, quod diceretur jam in Lege promissus Christus natus.* Only the last words are to the purpose, *Itemque proprium filium, &c.* That Herod killed his own Son too, because it was reported that Christ, who was promised in the Law, was now born.

If this were the reason, it seemeth a little to reflect upon the matter of the Innocents.

But indeed if the Story had been fully and expressly set down, it must have gone for nothing; for this is but that *Philo* which (with others of the like pretended Authority, *Berosus*, *Metasthenes*, &c.) *Annius* the Monk hath so lately obtruded to this World. But the impudent forgeries of this fellow the learned *Joseph Scaliger*, *Sethus Calvisius*, &c. have very quickly and sufficiently chastised.

And yet this ignorant man is as reverently quoted by *Rabbi Azarias* in his *Mecor Enaim*, as if he had written the *Wisdom Meor Enaim,*  
of Solomon. fol. 89, &c.

But the strangest thing indeed is, that *Josephus* himself should take no notice of this matter, not only not of the saying of *Augustus*, but nothing neither of the killing of the Children; a passage very unexpectedly omitted by so great a Courtier and so good an Historian, especially one that spared not to set forth the rest of *Herod's* indignities to the full.

It is enough to draw some doubt upon the Tradition of *Macrobis*. *Joseph Scaliger* believeth it all; but yet his wonder is, that *Augustus* should make such a return upon *Herod*,  
seeing



seeing that he himself did the murder, not only upon this, but upon all the three Sons. I do not perceive that the learned man hath cause enough. *Herod* did but cast the vicious part upon the Emperor, ( and officiously too ) but left the main and principal guilt upon his own head, and therefore nevertheless to all this the Emperor might very fitly retort as he did, That it were better to be *Herod's* Hog than his Son.

But what Son of *Herod's* could this be? It must be *Antipater*, or it must be none. But *Antipater* was more a Man than to be reckoned among the Children of two years old and under. And moreover than that, *Antipater* was not at *Bethlehem*, nor thereabouts, at that time.

I know not upon what terms to make this hold, unless it may be thus.

*Herod* had obtained of *Augustus* the killing of two Sons already, and now solicited for the third. It was presently upon the killing of the Infants that *Herod's* Messengers came to *Rome* with the Accusations of his Son *Antipater*, and so both the Passages came to the Emperor's ear at the same time, and this later for the nearness was misreckoned into the bargain.

There is another Circumstance or two which make the Murder so much the more concerning.

One is,

( You must not take it for a thing done: but therefore the 4<sup>th</sup> of the Expression is the greater. )

Now the dead did bury the dead. This Blood cried so loud that *Rachel* heard it in the Grave, and rose to execute the Funerals.

Jer. 31. 15.  
Matt. 2. 18.

*In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they were not.*

But why *Rachel*? And why should this Voice be heard in *Rama*?

Note here the situation of *Rachel's* Tomb out of the *Arabick* *Nubian* Geographer.

Geog. Arab. Nubienf. clim. 3. part 5. p. 115.

*At vero Bethlehem, locus videlicet ille in quo natus est Christus, distat ab Hierosolymis sex millibus passuum, & e media via ista habetur*

betur sepulcrum Rachel, matris Joseph & Benjamin, filiorum Jacob, quibus salus. Huic sepulcro duodecim sunt lapides impositi, impendetque tellus lapidea concamerata, &c. So the Maronites in their Translation.

Bethlehem, to wit the place where Christ was born, is distant from Jerusalem six miles; and in the middle way there standeth the Sepulchre of Rachel, the mother of Joseph and Benjamin, the Sons of Jacob, upon whom be health. The Sepulchre is erected of twelve Stones, and an Arch of Stone above, &c.

So the Geographer.

This was in the Tribe of Judah, but confining upon that of Benjamin, where Rama was. — *רחל* Rachel in the Oriental Languages signifieth a Sheep, or Lamb: and so an Innocent was very fitly called up to mourn over these Infants, who died in the cause of the Lamb of God.

And the voice of this lamentation was heard in Rama, because Rama was in the Tribe of Benjamin.

Benjamin was that Son of whom Rachel died in Childhood; and though his Father gave him this name, yet his Mother would have had him called *Ben-oni*, or the Son of Sorrow,

The next is,

That though otherwise there is a large Indictment of Inhumanities against this Tyrant, yet his miserable and uncommon death is rather imputed to the shedding of this (though much of the rest was his own) blood.

That this World and he parted by an unusual course of mortality, and by the Judgment of God too, (at least in common reputation) Josephus is clear.

Severe execution being done upon the two Sophisters and their Scholars for pulling down the Golden Eagle, which (to acknowledg the Roman Empire) Herod had set up upon the greatest Gate of the Temple, *ἔνθεν αὐτῷ τὸ σῶμα πᾶν ἢ νόσθ' διαλαβῆσαι, ποικίλοις πᾶσι διαμειλῆσαι· πυρετὸς μὲν γὰρ ἦν, ἔλαβ' οὖν, κτισμὸς δ' ἀφόρητος ἡ σπαραγμὸς ὅλης, καὶ καὶ οὐ συνεχεῖς ἀλγισθῆναι, πάλαι τε τοῦ πόδας ὕδατος ὑδροπῶντος οἰδημάτα, τὰ τε ἡτεῖν φλεγμαῖν, καὶ αἰεὶ σπινθὲν σκολημὸς ἡμεῖσι· πρὸς τούτοις, ἐξ ἐκείνου, καὶ δύσπνοια,*  
καὶ

ἡ αἰσχυρὸς πάντων τῶν μελῶν· ὥστε τοῦ ἐκείνου ζῶντος ποινῇ ὁ τῶν συμ-  
 ψῶν τὰ νοσήματα λείπει. That is, Henceforth he was taken with a  
 disease, which seising upon the whole state and habit of his body,  
 tormented him exceeding severally. A Fever he had, but not of  
 any acutest kind: an unsufferable Prurigo over all his body, with con-  
 stinual tortures of the Colon. By the Tumors about his feet you  
 would judg him to be Hydropical. To this, a strange inflam-  
 mation of the lower Belly, and such a putrefaction of the Genitals as  
 bred Worms. Moreover than this, a shortness and difficulty of  
 breathing, with a Convulsion of all the Parts. This moved those  
 of that time who pretended to know the mind of God, to give out  
 that these diseases were inflicted upon Herod for his murider of the  
 Sophisters, &c.

Josephus hath a fuller Tradition of this Event, Chap. 8. of  
 the 17 Book of his Antiquities. And if you consider the  
 common Translation of both, you will find it fit that this  
 other should be set down here too. The matter will not only  
 be to turn the Greek, but (if it may be) to render it so, that  
 especially the words may signify a distinct and artificial descri-  
 ption of Herod's Disease, as Josephus meant, and indeed ex-  
 press it like himself.

I do not threaten here to do very much neither. This I  
 am sure of; the Translators understood the matter but mean-  
 ly, (and yet one of them was a Physician too.) I will do  
 what I can towards that I pretend to, and leave what is like  
 enough to be wanting, to those whom it may more properly  
 concern.

Josephus his other words are these:

Ἡρώδης δὲ μελέωνος ἢ νόσου ἐντεπραίνετο, διότι οὖν ἀνανομήσαν  
 ἐκπαροιστοῦρος τῆς Θεῆς. Πῦρ μὲν γὰρ μαλακὸν ὡς, ἐδὲ πολλὰ ἀποσημαῖνον  
 τοῖς ἐπασημῶνους τῶν φλόγων, ὅπως οὖν τοῖς ἐντοῖς περιήσσει τῶν ἡ-  
 κωσιν· ἀπὸ μὲν δὲ δεινὴ τῆς δὲ αὐτῆς τῶν ἀπ' αὐτῆς, ἐ γὰρ ὡς μὴ ἔχον  
 νεγρῶν· καὶ ἔλκωσιν τῶν τε ἐντέρων, καὶ μέλαινα τῶν καὶ δεινὰ ἀλγιστά, καὶ  
 φλέγμα ὑγρὸν ἐπὶ τοῦ πόδους, καὶ διαγῆς. Παρεμπλήσια δὲ, καὶ ἐπὶ τὸ  
 ἵπτεον ἐκ κῶσος ὡς καὶ μὲν καὶ τῆς αἰδοῦς σῆψις σκώληκας ἐμποιοῦσα, πνεύ-  
 \* γρ. ὁππορῆς. ματός τε ἐξεία ἐντοσὶς, καὶ αὐτὴ λίαν ἀνδρὶς· ἀρχιδιδόνι τε τῇ ἀπρε-  
 ῶς, καὶ τῇ πυκνῇ τῇ αἰδοῦς, ἐπὶ αὐτῇ τῇ ἐπὶ πάντων ὡς μὲν  
 ἰσχυρὸν ἔχον ἐπὶ αὐτῇ τῇ ἀρχιδιδόνι. Ἐλθὲν ἐν ὑπὸ τῇ δεινῇ  
 τῶν,

το, ὅς τις τὴν ἀποστολὴν, οὐκ ἐποίησε, πάλιν τὸ πολ-  
λὸν χρόνον τὸν αὐτὸν ὁ Θεὸς ἀπέστειλεν, ὅς τὸ βασιλεῖα.

But the Disease of Herod grew yet more bitterly violent, God exacting this judgment of his enormities upon him. He had a gentle Fever, that is, not expressing it self so much to the outward touch and feeling, as more grievously burning him within: A strange appetite and desire still to take something in, but nothing would stay with him: An Ulcer of the Entrails, with hard Constipations, especially of the Colick Gut: A Phlegmatick humour appeared about his Feet, and shining too. More than this, the Disease had got about the lower Belly; and more than that, there was a putrefaction of his Genitals, and it bred Worms: An Orthopnoea, or shortness of breath, and that also very unpleasant: A troublesome flux of Rheum, which caused a perpetual Asthma: And the Patient not having strength to resist these things, there followed a Convulsion of all the parts. It was said therefore by the Divines of that time, and those which it then stood upon to give holy judgment of these things, that the hand of God was upon the King, to punish him for his so often-repeated horrible offences.

Here I must tell you though, that I do not see any such extraordinary moment or manner of fatality in this dissolution.

The Disease indeed was especially complicate of a Dropsie and a Dysentery. The Orthopnoea, Dyspnoea, Spasmus, &c. nay, the Fever it self too, for ought I know, were but accidents of one or both.

The Dysentery (τὸ ἐν τῇ κατώτρῳ καὶ ἐν τῇ ἀνωτρῳ) was (and the worse therefore) especially in the καλός. The Dropsie was of that kind which from the fashion of the Inflammation is called *Ascites*: ἄσκις or ἄσκιον signifieth (as Galen saith to Hippocrates) τὸ κατὰ κατώτρῳ καὶ κατὰ τὴν ἀνωτρῳ μετὰ τὴν αἰδοῦ καὶ τὴν ὀμφαλῶν, the lower region of the Belly comprehended between the Navel and the Genitals. There the Inflammation was, and it was *δυσίς*, as the Tradition saith; therefore the Dropsie was of that kind which I said, and of a malignant state.

Hippocr. de vi-  
tibus ratione,  
li. 3. sect. 4.

There

There is nothing makes the matter look so like a judgment as the *συντείνον τῶ ἀιδίῳ σκώληκι ἡρώδου*. But this Putrefaction of the Genitals might very possibly be an accident of the Dropsie, this kind especially. If it were not, it might be otherwise natural enough; and you may hear of it in *Hippocrates*, and in the very same words used by *Iosephus* here, *καὶ συντείνοντες ἦσαν αἰδέων*. *Aphori. li. 3. §. 7. Aph. 21.*

*Chronicon Alex.  
an. P. 488.*

And yet you shall see how this Tradition hath improved it self under the Christians hands; *Ἡρώδης ὁ δὲξεν θανάτου παιδῶν, σκώληκας δὲ ἐμβέβησας ἐπὶ αἰμάτι*, *καὶ σκεπὶς ὄλθ' ἐκτετρίφη ἢ βίον, ποινῶν δικαίων πῶς ἀνθ' αὐτοῦ Βηθλέεμ ἀνέλε παιδῶν τῶ Σωτῆρος ἡρώδης ἐνεκεν* that is, *And Herod being struck with a grievous dropsie, the whole state of his body corrupted, and the Worms crawled out. Thus he departed this life, receiving a just vengeance of that murder which he committed upon the children in Bethlehem for our Saviour's sake.*

*Cedren* hath it out of another Author, that this *Herod* was famously known by the name of *Παιδοκτόν*, the *Child-slayer*. *Herod* might be so called for the killing of his own Sons.

But I wonder where the Author had this.

Indeed *Ensebius* himself hath said more than comes to his share as to this matter; even he also accuseth *Herod* of this horrible Disease, and chargeth it upon the murder of the Children: but (which was the sleepiness of the forgery) he quoteth *Iosephus* for it too.

Our own *Ælfric* the Abbot as unadvisedly, who having told the Story, closeth it up with this rash doom upon *Herod*, *Ἰεῦρελα κίoning, and the wicked King died miserably*. *Photius* hath delivered it more expressly bad, and to no sense of Traditional belief. I know there is a kind of well-meaning in these devout Lies, but no more acceptable to him whom it seemeth to concern, than the cutting off of a dog's neck. The Christian Interest is more absolute and sufficient of it self, than to need a Supererogation of this kind.

The simplicity of *Joannes Antiochenus* is more useful here than the judgment of *Ensebius*. He telleth the History of the Children out of the Scripture it self, and then maketh this  
end

end of Herod's matters out of *Clemens* the Chronographer ; καὶ λιθοῖς ἐσθίως ὁ Ἡρώδης πάλαι ἀνιάτω, σκαληνός γεωτοῖ ἐχέτο, καὶ ἀπέθανεν ' that is, *And immediately Herod being taken with an incurable Disease, was eaten up of worms, and so died.* *Joan. Antioch. Melala Chronog. lib. 10. Mj. in Arch. Baroccian. Bib. Bodleianæ.*

But this *Herod the Great* was not eaten up of Worms neither; there's a difference betwixt σκαληνός γεωτοῖ, or ἡμιώσα, σκαληνός γεωτοῖ. This indeed was the Disease of which the other *Herod* died; *Antiochus* died so too; and both by the plain and visible judgment of God: the which where it is not very notably and convincingly revealed, it were good to make as little use of our own Augury as we can.

A<sup>cts</sup> 12.  
2 Maccab. 9.

In the other *Herod's* case, *St. Luke* saith that an Angel struck him. This Angel in *Josephus* is but an Owl, *Βυβάνα ἢ ἀγελόν* and a German Soothsayer had told the King as much before. *Antiqu. l. 18. c. 8.* But of this in a more proper place.

But if *Herod the Great* had been σκαληνός γεωτοῖ, or eaten up of Worms, and by the judgment of God too; is it to be thought that this judgment looked asquint upon all the rest of this King's enormities, and cast a full eye only upon the Massacre of the Children?

This is but to deliver up *Herod* to Satan here, that his Soul might be saved in the day of the Lord. Would you have such a man thus taken from the evil to come? Rather than so, if you would have a damnation upon *Herod* that sleepeth not, let him have his portion in this life; let him die the death of the righteous, and let his last end be like his.

Though he may seem to you to be never so much pluck'd off from God's right hand, yet you do not see that this man was written Childless; though he had drank so deep of the blood of Innocents, still there was one left, and one of his own Race too, to sit upon the Throne of *Jury*. You are not to reckon of these things according to your own angry way of vengeance. The right *profigati homines*, and those that are notoriously engaged, especially in interested impieties, are most usually condemned to prosper here, that they may be



the more secretly and justly reserved to the blackness and darkness of their own other World.

But if you will now, *Herod* shall be left in the very same case that you would have him.

Let it be so, that he was judged here, that he might not be condemned hereafter; or, let both be true; ('tis so sometimes: then I believe with you that the doom did as principally and immediately reflect upon this murder of the Innocents, as upon any of all the rest.

There is an aggravation in the number too, at least if the account be honestly given up to our hands.

*Menslog. Decemb. 29. Antolog. f. 132.*

The Greek Tradition in the Rubrick to the Day is, *ἦν ἡ ἀθώματα ἡμετέρας ἡμετέρας ἡμετέρας ἡμετέρας*. That it was no less than fourteen thousand.

The *Æthiopick* Church reckoneth of as many in their Missal Memorials.

I know not what to say to this; but, if it be so, then *Thou Bethlehem Ephratah* are not so little among the thousands of *Juda*, Mich. 5. 2.

It will not be much beside the matter, if here I remember you of this Story:

The Town of *Hamel* in the Duchy of *Brunswick* was exceedingly pestered with Rats. There happened to come to Town a roguish Fidler, who undertook presently to quit the place of all the Vermin, upon condition to receive such a sum of Money for his pains. The Burghers agreed. The Fidler betook him to his Pipe, at the sound whereof the Rats came all forth, and followed the fellow quite through the Town to the River *Weser*, where they were all drown'd. The Piper (the *Py'd Piper* they call'd him) came to demand his Money: but the sum was now thought to be too much, especially the thing being done so easily too, and so unexpectedly; yet they allotted him a good sufficient reward: but the fellow would have his Bargain, all or none; or else he would come by it as he could. They bid him take his course. The fellow set his Pipe to his mouth, and to work again as before; and all the Children followed him out of the Town to the Vale of *Koppenburgh*, where the Mountain seemed to open and receive in these little ones into a preposterous womb, and

so closed up again. But certain it is, that it was never yet heard of where or how that Earth delivered her self of these Children again. The number of the little ones was 130; and the thing was done in Sermon-time upon the 26 of June, in the year 1284, as *Sethus Calvisius* out of the Annals of the Place.

The special reason why this Story is here set down, is that which follows. In the memory of this disaster the men of *Hamel* date all their publick matters especially from this *Exodus*, or going forth of the Children, setting it down next to the Year of our Lord.

*Amnianus Marcellinus* telleth of two that suffered unjustly under the tyranny of *Valentinian*, *Quorum memoriam apud Mediolanum colentes nunc usque Christiani, locum ubi sepulti sunt, Ad Innocentes appellant*: whose memories the Christians at *Milane* do yet Celebrate, and the place where they lye buried is called *The Innocents*. These two last Digressions were not intended to be mistaken, but by this uninterested disguise, the more to justify the Celebrations of these our own Innocents indeed: the several practices of whose memories I would have here taken as they are received, and they shall be more justly than affectionately delivered.

*Brocardus* in his Description of the Holy Land pointeth you to the very place where these Infants were slain; *Item* (saith he) *ostenditur locus occisionis Innocentium puerorum*.

*Adrichomius* and others tell you of a Chappel there about *Bethlehem* dedicated to their memory, and under that a Vault in the which these little Bodies lie buried.

The Description of this Vault you have in the *Viaggio di Venetia al Santo Sepolcro*: *Verso l'oriente gli è un'altra grotta, ouero caverna, gin bassa & stretta, ordinata in modo d'una Croce, è qui furono sepolti gli Santi Innocenti, &c. Ancora ne sepolirono una parte di detti Innocenti fra Bethlehem & Bethania, otto miglia, lequali sepolture se vedono ancora hoggi di*: that is, Eastward there is another Grot or Cavern lying low underneath, and the passage very narrow; it is contrived into the fashion of a Cross, and here (some of) the Holy Innocents lie buried: another part of them lie buried in the way betwixt *Bethlehem*

and *Bethany*, for a matter of eight miles distance; and their Sepulchres are to be seen to this very day.

This is all the Local memory of these Infants I meet with; and 'tis more too than the good *Arabick Nubian Geographer* had heard of.

The day.

§. For their Anniversary Remembrances concerned in time, I do not find their Day among the ancient Holy ones.

There is a *Greek Apostolical* ('tis call'd so) Institution of the Church-Holy-days: 'tis true, they are but few there; indeed they could not be many as then. This bloody seed of the Church was not yet so much cast upon the ground.

The *Greek Enumeration* acknowledgeth and appointeth *St. Stephen's Day* to be kept Holy; but of the *Innocents* no mention there at all.

The *Arabick Translation* of this Constitution hath more Holy-days than the Original, and the *Hypapante* for one.

And you are to rest (say they) في عيد الايمونتي

الك. هو مآذول الكسيد المسيح لاويك

לאחריכ פי עיד אל איובנתי אלדי חודחל אלס ד אלמשה  
upon the Festival (called) Aibubanti, and that is the entrance  
of the Lord Christ into the Temple. Constitut. Arab. Ms. fol.  
67. a.

*Codex Conci-  
lior. Arab. Jo-  
seph. Egypt.  
Ms. in Archiv.  
Roan. Bibl. Bod.*

This Holy-day is called in the *Roman Church Purificatio B. Mariæ*; we call it so too, and from the *Saxons Candlemas-day*. Here the *Arabick Greek* word *Aibubanti* (ايبوبانتى) seemeth to betray the trust of the Translator, and therefore though it fall not so directly within my business, yet it is not to be let go.

*Meursii Glos.  
in Samarit.*

It passeth unexcepted against, that this Holy-day was first made at *Constantinople*, and no sooner than the times of *Justinian* the Emperor. If it should be so, the *Arabick* Constitution doth not so providently begin with *Ego Petrus & Paulus*, &c. as the *Greek*; and then afterwards insert a Holy-day of *Justinian's* making, which was no less than 500 years after.

But to make up this as well as I may.

It is certain that the *Arabick* Translator followed some other *Greek* Copy than that which is now most usually received.

It is certain also that this very Holy-day was very anciently and immemorially observed in the *Æthiopick*, the *Coptick*, and the *Syriack* Churches, &c. and by the name of

اكر دخول or *Ingressus Domini*, the entrance of the Lord into the Temple. So that for the Thing and Celebration, it is absolutely old enough, if not Apostolically so; yet however (and which is the matter) much deeper engaged in Antiquity than the times of *Justinian*. But for the *Greek* word here in the *Arabick* disguise, it is not so ready to give a just account. And yet if I should say that the *Greek* word were as ancient as the thing, though not in use and solemnity at *Constantinople* till those very times of *Justinian*, I know not what any Man could haply say to the contrary.

And so I have discharg'd the Translator as I could: but as to my own matters, it is to be confessed here, that though the *Arabick* Constitution maketh more Holy-days than the *Greek*, yet it maketh no reckoning of *Innocents day* at all: neither indeed do I find this Festival in any of the Eastern Almanacks.

For however there be Lessons appointed for this Day set down at the end of some *Syriack* Translations (as well Manuscript as Printed) of the New Testament, yet the Holy-day is not to be found in the *Antiochian* Kalendar.

And though the *Æthiopick* Church in the celebration of their *Corban*, or *Communion*, useth to make a very solemn and devout Memorial of these *Innocents*; yet there is no Day assigned to them in the Kalendar of that Church. Neither was it to be look'd for; for the *Coptick* Almanack it self (which is known to prescribe to this other) hath it not neither.

Indeed none of all these Kalendars acknowledg more than seven or eight Holy-days throughout the whole year; that is, the *Anunciation*, the *Nativity*, the *Epiphany*, &c. *Præter hæc Festa celebranda alia non invenio*; More than these I find not, faith.

*Novum Testamentum Syriacum in Archiv. Bib. Bodleian.*

*Athanasius Kirch. Grammat. Copt. sect. 6. cap. 3. pag. 332.*

*Alkas Cyriac.  
Tab. Astron.  
Arab. Mss. in  
Archiv. Lau-  
din. Bib. Bod.*

faith one, ( and of the *Roman* Interest too. ) It is his Note to the *Coptick* Kalendar, and the reason importeth alike for all the rest. 'Tis true, I can tell you of an *Arabick* Kalendar of *Alkas* at the end of his Astronomical Tables, where I find this

Day put down under the name and Title of قتل اطفال *Occisio Puerorum*, or, The Murther of the Infants. But I can perceive too that this Kalendar is not very ancient, as well by the Memory of St. Chrysostom there in these words,

زمان جودنا قتل that is, *The death of John of the Golden mouth* (as the Eastern men use to call this Father, and he is often so quoted in the *Arabick Catena*: ) as also by an evident plainness of the *Roman* engagements there, not only from the very great number of Holy-days, but of such too as expressly belong to the Relation, and the (late too) Institution of that Church.

Here I do not mean to sit as Judge upon the Holy-days, as concerning their *number* or *manner* of Celebration: I mean only to speak to you a few words of peremptory and indifferent truth.

1. That in the most Primitive and Apostolical times the *Kalendars* yielded up but a very short and only principal account of Saints and Martyrs; ( which is to be noted by somebody ) the Nativity of Christ is always one, and one of the chiefest: and moreover than that, the *Saturday* and *Sunday* ( would you have me call them both *Sabbath-days*, or, which is worse, that which was the eighth, the seventh day? ) were held in equal reverence of Keeping and Observation.

2. That the reason why so few Saints-days were observed in and about the first times, how substantial soever as for that present and exigency, yet draweth no necessary example upon us, were it not that the Eastern Churches in a full body had left the matter to this day at the very same rate as they found it then, without making any considerable addition to that small number any where, and in the most set and leading places, (as the *Coptick*, *Antiochian* Churches, &c.) none at all.

3. That

3. That it is most likely, that in the Times immediately succeeding to those which are granted for Primitive, the remembrance of Saints and Martyrs was practised but in gross, at the solemn confessional Commemorations of all together in the Memorial part of their Communion, and this only by a naked rehearsal of their Good Names (as at the first) without any appointment of particular Days to this or that Saint. The flying tracks of these Commemorations you may discover in our own latest reformed Liturgies; or, if you would see it nearer to the top of Time, then let your recourse be to the *Ethiopick* Missal: you may see that in the *Bibliotheca Patrum*; or, if you be curious, and would see it somewhat more Original, you may read (that is, this part of it) in the *Prodromus Coptus*, c. 8. *de Copt. moribus*, p. 37. & 38.

4. Lastly, That the first assignment of these Remembrances in gross, to set and single Days, and increasment too to so notorious a bulk, was very probably the design of the *Greek*, but much more especially of the *Latin Church*; and for the most part not so anciently neither as to be reflected upon with any commanding or convincing reverence, nay, nor done (when it was) to that just and clear purpose as would be wished for in this case.

'Tis true, the blood of these Innocents was dear and precious in the sight of God, and like that of all his Saints. \* The day of ones Death is better than that of ones Birth, as by an excellent abuse of Expression in the Church hath very well rendred the place: But do you think that a report of this kind will make these Bones fat? (*Prov.* 15. 30.) your selves it may.

So *Murus*  
his *Glossar* in  
*Natalis*.  
\* *Ecc.* 7. 3.

'Tis true too, that a Good Name is better than precious Ointment, (*Ecc.* 7. 3.) But do not you know that these dead Flies (with reverence to your Saints be it spoken) do make this Ointment (which in the right sense indeed would be very precious) to have a stinking savour?

Let me tell you the truth, (though I do it with an unforward will) This is one of the Little Follies that will stick upon you, what otherwise might be accounted to have been Men in reputation for Wisdom and Honour, *Ecc.* 10. 1.

And



And now I think almost as much as could be hath been said against the Day of these Innocents; and yet for all that it is certain that the Holy-day is of very old standing in both the Churches: And thus and thus it was celebrated.

As nearer home, I shall begin with the use of the Abby of *Osney* here at *Oxford*, (it was so, but the Maps will cheat you now, (indeed they are cheated themselves) 'tis *ubi Troja fuit.*)

By the use of this Church they were wont to bring out upon this day the Foot of a Child, prepared after their fashion, and put upon with red and black Colours, as to signifye the final part of that Day. They put this up in a Chest in the Vestry, ready to be produced at the time, and to be solemnly carried about the Church to be adored by the people.

My Authority for this you have here set down out of an old Ritual of that place, and observed to me by my very good and learned Friend *Gerard Langbain* Doctor of Divinity, and Provost of *Queens College*.

The Rubrick in the Ritual is, *Item notandum quod in die Innocentium, post Primam, præparetur Pes Innocentis, viz. cum rubro auriculari, nigroque panno super auricularem posito, qui jacet in quadam cista in Reveliario, & postea in Karola deferatur, ut adoretur à populo.*

The *Rumick* Wooden Kalendar useth to distinguish these Holy-days; not as we and other folk do, but by a pretty kind of Hieroglyphical memory.

As in stead of *St. Gregory's Day*, they set you down in a Picture a Schoolmaster holding a Rod and Ferula in his hands. It is because at that time (as being about the beginning of the Spring) they use to send their Children first to School. *Adeo superstitiosi sunt quidam, &c.* And some are so superstitiously given, as upon this night to have their Children asked the question in their sleep, Whether they have any mind to Book, or no; and if they say, Yes, they count it for a very good presage; *Sin tacuerint aut negent, stiva eos adjudicant.* But if the Children answer nothing, or nothing to that purpose, they put them over to the Plough.

So for St. George's Day they picture an Horse; for St. John Baptist's a Lamb, *ad agnum Dei, de quo vaticinatus est, respicientes.*

For Simon and Jude's Day a Ship, because they were Fishers; and so (to come to the matter) for Innocents Day the Drawn Sword of Herod. *Olam Wormius, Fast. Danicor. lib. 2. cap. 19.*

It hath been a Custom, and yet is elsewhere, to whip up the Children upon Innocents-day morning, that the memory of this Murther might stick the closer, and in a moderate proportion to act over the cruelty again in kind.

*Lewis* the Eleventh was so sad and serious a remembrancer of this Martyrdom, that he would not be interrupted by any Affairs of State, how important soever, in the strictest sanctification of their Day. *Philip de Comines.*

But the most commensurate Recollection of this Day's Business (did not the Superstitious part spoil the Decorum) is that which we are now about; A Celebration of the Day, and the Divine part of that, by a Service and Solemnity of Children.

The *Episcopus Choristarum* was a Chorister-Bishop chosen by his Fellow-children upon St. Nicholas's Day. Upon this Day rather than any other, because it is singularly noted of this Bishop, (as St. Paul said of his *Timothy*) *That he had known the Scriptures of a child, and led a life sanctissime ab ipsis incubitam.* The reason is yet more properly and expressly set down in the English Festival.

*It is sayed that his Fader hyght Epiphanius, and his Moder Joanna, &c. And when he was born, &c. they made him Christen, and caled him Nycolas, that is a mannes name, but he kepeth the name of a child, for he chose to kepe vertues, meknes, and simplenes, and without malice. Also we rede while he lay in his cradel, he fasted Wednesday and Friday: these days he would souke but ones of the day, and therwith held him plesed: thus he lynes all his lyf in vertues with this childes name. And therefore children don him worship before all other Saints, &c. Lib. Festivals in St. Nicolas, fol. 55.*

From this Day till Innocents Day at night (it lasted longer at the first) the *Episcopus Puerorum* was to bear the name, and

hold up the state of a *Bishop*, answerably habited with a *Crozier* or *Pastoral Staff* in his hand, and a *Mitre* upon his head: and such an one too some had as was *multiis Episcoporum mitris sumptuosior*, (saith one) very much richer than those of Bishops indeed.

The rest of his Fellows from the same time being, were to take upon them the style and counterfeit of Prebends, yielding to their Bishop (or else as if it were) no less than Canonical obedience.

And look what service the very Bishop himself with his Dean and Prebends (had they been to officiate) was to have performed, the Mass excepted, the very same was done by the Chorister-Bishop and his Canons upon the *Eve* and the *Holy-day*.

By the Use of *Sarum* (for 'tis almost the only place where I can hear any thing of this; that of *Tork* in their Processional seems to take no notice of it) upon the *Eve* to *Innocents Day* the Chorister-Bishop was to go in solemn Procession with his fellows *ad altare Sanctæ Trinitatis, & omnium Sanctorum*, (as the Processional; or *ad altare Innocentium sive Sanctæ Trinitatis*, as the *Pie*) *in capis, & cereis ardentibus in manibus*, in their Copes, and burning Tapers in their hands, the Bishop beginning, and the other Boys following, *Centum quadraginta quatuor, &c.* then the Vers. *Hi empti sunt ex omnibus, &c.* and this is sung by three of the Boys.

Then all the Boys sing the *Prosa sedentem in supernæ majestatis arce, &c.* The Chorister Bishop in the mean time furnish the Altar first, and then the Image of the Holy Trinity. Then the Bishop saith *modestâ voce* the Vers. *Letamini*; and the Respond is, *Et gloriamini, &c.* then the Prayer which we yet retain.

*Deus, cujus hodiernâ die præconium Innocentes Martyres non loquendo, sed moriendo, confessi sunt, omnia in nobis vitiorum mala mortifica, ut fidem tuam quam lingua nostra loquitur, etiam moribus vita fateatur: Qui cum Patre & Spiritu Sancto, &c.*

But the Rubrick to the *Pie* saith, *Sacerdos dicat* both the Prayer and the *Letamini*, that is, some Rubricks do; otherwise I take the Benediction to be of more Priestly consequence than the *Oremus, &c.* which yet was solemnly performed by the Chorister-Bishop, as will follow.

In their return from the Altar *Præcentor puerorum incipiat, &c.* the Chanter-Chorister is to begin *De Sancta Maria, &c.* the Response is *Felix namque, &c.* *Et sic processio, &c.*

The Procession was made into the Quire by the West door, and in such order (as it should seem by *Molanus*) *Ut Decanus cum Canonicis infimum locum, Sacellani medium, Scholares vero cum suo Episcopo ultimum & dignissimum locum occupent, &c.* That the Dean and Canons went foremost, the Chaplains next, the Bishop with his little Prebends in the last and highest place: the Bishop taketh his seat, and the rest of the Children dispose of themselves upon each side of the Quire upon the uppermost Assent, the Canons Resident bearing the Incense and the Book, and the Petit Canons the Tapers; according to the Rubrick, *Ad istam processionem pro dispositione puerorum scribuntur Canonici ad ministrandum iisdem; Majores ad thuribulandum & ad librum deferendum, Minores ad candelabra portanda, &c.*

And from this hour to the full end of the next days Procession, *Nullus Clericorum solet gradum superiorem ascendere, cuiuscunque conditionis fuerit.*

Then *Episcopus in sede sua dicat versum, Speciosus formâ, &c.* *Diffusa est gratia in labiis tuis, &c.* then the Prayer, *Deus qui salutis æternæ, &c.* *Pax vobis, &c.* Then after the *Benedicamus Domino, Episcopus Puerorum in sede sua benedicat populum in hunc modum;* that is, the Bishop of the Children sitting in his seat, is to give the Benediction, or bless the People in this manner.

*Princeps Ecclesiæ, pastor ovilis, cunctam plebem tuam benedicere digneris, &c.* Then turning towards the People, he singeth or saith (for all this was in *plano cantu*; that Age was so far from skilling Descant or the Fuges, that they were not come up to Counterpoint) *Cum mansuetudine & caritate humiliate vos ad benedictionem;* the Chorus answering, *Deo gratias.* Then the Cross-bearer delivereth up the Crozier to the Bishop again: *Et tunc Episcopus Puerorum primò signando se in fronte sic dicat, Adjutorium nostrum in nomine Domini;* the Chorus answering, *Qui fecit cælum & terram.*

Then after some other like Ceremonies performed, the *Episcopus Puerorum* or Chorister-Bishop beginneth the *Completorium*

or *Complyn*; and that done, he turneth towards the Quire and saith, *Adjutorium*, &c. then last of all he saith,

*Benedicat vos omnipotens Deus,  
Pater, & Filius, & Spiritus Sanctus.*

*In die sanctorum Innocentium ad secundas vesperas accipiat Cruciferarius baculum Episcopi Puerorum, & cantent Antiphon. Princeps Ecclesie, &c. sicut ad primas vesperas. Similiter Episcopus Puerorum benedicat populum supradicto modo, & sic compleatur Servitium hujus dii. Rubric. Processional.*

And all this was done with that Solemnity of Celebration and appetite of seeing, that the Statute of Sarum was forced to provide, *Sub pœna majoris Excommunicationis, nè quis pueros illos in præfata Processione, vel aliàs in suo ministerio, premat aut impediatur quoquo modo, quò minus pacificè valeant facere & exequi quod illis imminet faciendum, &c.* That no man whatsoever, under the pain of *Anathema*, should interrupt or preſs upon these Children at the Procession spoken of before, or in any other part of their Service in any ways, but to suffer them quietly to perform and execute what it concern'd them to do.

And the part was acted yet more earnestly; for *Molanus* saith that this Bishop in some places did *reditus, census, & capones annuo accipere*, receive Rents, Capons, &c. during his year, &c. And it seemeth by the Statute of Sarum, that he held a kind of Visitation, and had a full correspondency of all other State and Prerogative; for the Statute saith, *Electus autem puer Chorista in Episcopum modo solito puerilli officium in Ecclesia ( prout fieri consuevit ) licenter exequatur, Convivium aliquod de cetero, vel Visitationem; exterius vel interius, nullatenus, sed in domo communi cum socijs converſetur, &c. Ecclesiam & Scholas cum ceteris Choristis statim post Festum Innocentium frequentando, &c.*

More than all this, *Molanus* telleth of a Chorister-Bishop in the Church of *Cambray*, who disposed of a Prebend which fell void in his Month ( or Year, for I know not which it was ) to his Master, *quasi jure ad se devoluto: Quam collationem*

*collationem beneficii magnifici reverendissimus Presul, cum puer grato animo magistrum suum bene de Ecclesia meruim nominasset, gratam & ratam habuit.*

In case the Chorister-Bishop died within the Month, his Exequies were solemnized with an answerable glorious pomp and sadnes. He was buried (as all other Bishops) in all his Ornaments, as by the Monument in stone spoken of before, it plainly appeareth; the Express or Image whereof I have here set down in the dead posture, as repeating over a passage of that kind which deserveth to be remembred, though it were not fit to have been done.



For



For this Antick at the Feet of the Child, it is also a little to be spoken to.

This manner in Sepulture is very ancient and usual, both in the Christian and the Common Interest; and yet methinks 'tis a hard matter to fix a through-pac'd Reason upon it.

Geog. Nub. par.  
3. clim. 47.

The *Arabick Nubian* Geographer hath this piece of Story: He very fully describeth the Sepulchres of the *Septem Dormientes*, (the thing I think is not so, but will serve the turn as if it were true) and then saith,

As the Feet of these dead Sleepers, and to each of them, a Dog lay to the Tomb, his head reflex upon his tail.

It will be a safe and easie way howsoever, (and I think 'tis true too) that all these Appointments of Gentry came down from the *Egyptians*. It seems we have not observed yet how much of the great business of Heraldry we have taken from them; whereas we that wonder at this odd kind of writing, exprest and turn it into *English* our selves. *Pausanias* in his *Baotica*, where he speaketh of the Sepulchres of those *Thebans* which so stoutly fell in the *Macedonick War*, saith, that their Tombs had no Inscriptions, *ἑστίατο δὲ ἐκείνων αὐτῶν Λέων*, but the statue of a Lion stood by, as to signify their courage (and fortitude.) *Ptolemaeus* the *Phestian* rendreth the Original of these things up to *Hercules*: but that huge Name signifieth so much and so little, that I know not how to make the Synchronism.

The matter, if it be taken from the Original, is plainly Hieroglyphical. That People were the first that read neither backwards nor forwards, but a way of their own. *Cassinus* and others may be seen to the 37 Hieroglyphick of *Horus Apollo*.

For the thing here, the Head indeed and Fore-part was much defaced, but it was not untoward to guess the Dragon by his Tail; where yet I did not only make use of my own sagacity (such as it is) but of that also of my ingenuous friends Mr. *Edmund Chilmead* and Mr. *Richard Goodridge*, who discovered no otherwise upon that place.

The little Monster (I think I may call it so) seemeth to acknowledge it self to some Noble Family; but I believe 'tis higher

higher yet; and as to express a Bishop in every point, referreth to that of the Psalmist, *Conculcabis leonem & draconem*, &c. For the smallness of this matter had reason to entitle it to the divinest looks they had at that time; and a child of this kind might be thought fit enough to tread upon the Old Serpent.

In the Greek Traditions concerning the Day I find not any thing like to this manner of Celebration; and in the Latin but very little. *Durand* indeed maketh mention (and only so) *Durand. lib. 7. c. 44. num. 15* of the *Benedictio Puerorum in die Innocentium*. *Belet* saith as much; *Nocturnas & universum officium crastinum celebrant Diaconi, quod Stephanus fuerat Diaconus. & ad Lectiones concedunt Benedictiones. (quod tamen facere non debent, saith Durand) Ita tamen ut ejus die Missam celebret Hecodemadarius. Sic eodem modo omne officium perficiant Sacerdotes ipso die beati Joannis, quod hic Sacerdos fuerit; & Puerum ipso festo Innocentium, quia Innocentius pro Christo occisus fuit. Belet. Divin. Offic. Explicat. cap. 70.* The Sacrament had and kept the Day, as it seemeth by their Evangelistary, where the Rubrick to the Gospel is, *Dñr gōdorpel real on cýlōamarye daz, This is the Gospel for Childmasse or Childermas-day.* But of any Chorister-Bishop, as to bear a part in the observation, I did not attain unto: and since I can almost perceive that it was not much to be expected; and I am not to dissemble that a very ingenious Friend of mine, Mr. *Thomas Barlow* of *Queens College*, suggested to me as much. The Custom doth very much appear to have taken its Rise from the *Romish*; but how anciently, I must confess I know not. It began to lose it self more especially from the times of the Council of *Basil* in the 21 Session, whereof it receiveth this sharp rebuke.

*Turpem abusum in quibusdam frequentatum Ecclesiis, quo certis annicelebratibus nonnulli cum mitra, baculo & vestibus pontificalibus more Episcoporum benedicunt, (quod festum Fatuorum, vel Innocentium, vel Puerorum, in quibusdam regionibus nuncupatur,) &c. Hec sancta Synodus statuit & jubet, &c. ne hæc aut similia ludibria exerceri amplius permittant. Session. 21.*

I know not whether it will be best to say, that the Reverend Fathers might have been less mistaken; but that the *Festum Fatuorum* was a distinct Holy-day from the *Innocents-day*, is a clear case from *Durand. ubi supra.* Other-

Otherwise I think it is not much to be thought that God took any very great pleasure in the Sacrifice of Fools.

It seemeth indeed to suit well with Flesh and Ceremony, that the Memories of the young Innocents should be kept in store by a Holy-day of Children, but 'twas but *strange fire*. The Word of the Lord was precious in those days, when the Child *Sammel* ministred before him in a Linnen Ephod.

All this notwithstanding, you may note too, that these are not the least of those little ones which have been made capable of this improper excellency.

*Baronius* telleth of an Archbishop of *Rhemes* consecrated at five years old. But see *Sethus Calvisius* to the year after Christ 925, yet a little further. And that you may the less be moved at this small thing represented here unto you in such grand Apparel, I shall set down in the last place (as connatural to the business) a Story of an *Episcopus Piscis*, or a Fish in Bishops Habit. You must not question whether this be *Fare Divine*, or no. This Sea-ghost appeared in this form and fashion.

You



You may find as much in *Gesner* and others; but *Rondeletius* is my Author, and these are his words.

He had related before of a Monk-fish, and then he saith,

R

*Monstrum*



Monstrum aliud multo superiorem mirabilius subjungo quod accepi à Gisberto medico Germano, cujus antè aliquoties memini, quod ipse ab Amsterodamo cum literis acceperat; quibus ille affirmabat, Anno 1531 in Polonia visum id monstrum marinum, Episcopi habitu, & ad Poloniae regem delatum, cui signis quibusdam indicare videbatur vehementer se cupere ad mare reverti; quo deductus, statim in id se coniecit. Sciens omitto plura quæ de hoc monstro mihi narrata sunt, quia fabulosa esse arbitror. Ea est hominum vanitas, ut rei per se fati

*factis mirabili præter verum plura etiam affingant. Ego qualem monstri iconem accepi, talem omnino exhibeo; vera ea sit, an non, nec affirmo, nec refello. So Rondeletius.* Not to bestow much upon the Translation, in short it is, That in the year 1531 a Fish was taken in *Polonia*, such an one as represented the whole appearance and appointments of a Bishop. This Sea-Monster was brought to the King, and after a while seemed very much to express to him, that his mind was to return to his own Element again: which the King perceiving, commanded that it should be so; and the Bishop was carried back to the Sea, and cast himself into it immediately.

There is a stranger thing belonging to this story than the thing it self, that *Cromer*, who lived then, and wrote the History of *Polonia* at that very time, should know nothing of the matter.

*Bellonius* saith, that this Fish was for all the world like to a Roman Bishop, *suâ mitrâ, suisque reliquis ornamentis, &c.* What Popery in the Sea too? Away with these baubles; 'tis a marvel that such fopperies should be pretended to the beating down of substantial truths, (because you and I must live, forsooth) and yet the things themselves should signify just nothing at all.

*Cujus corporis magnitudo, facies ac cultus, talis erat omnino qualem videmus Episcopi cujusdam Romani.*

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FINIS.

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De ÆRIS & EPOCHIS:

SHEWING THE

Several Accounts

OF

T I M E

AMONG ALL

NATIONS,

From the CREATION to the  
PRESENT AGE.

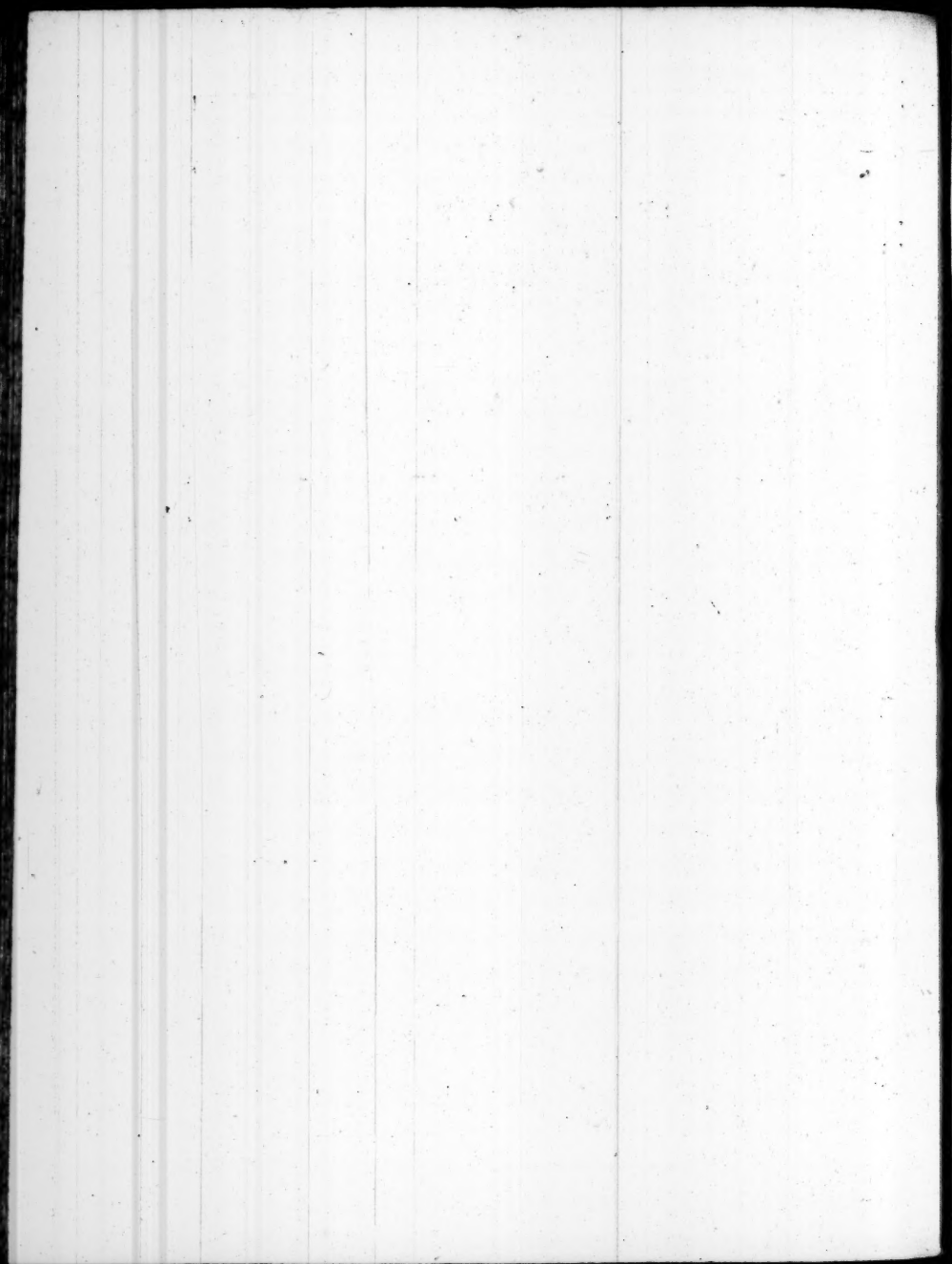
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# De ÆRIS & EPOCHIS:

SHEWING THE

SEVERAL ACCOUNTS

OF

# T I M E

AMONG ALL

# N A T I O N S,

From the CREATION to the Present AGE.



O determine the Confusion of things, Chronology taketh part with History; which interweaving the Account of Time with the passages of Story, rendereth the *Series* more distinct, and fitter for comprehension.

Not to be curious about the description of Time, whereof St. *Augustin* *Conf. II. C. 14.* confessed, *Si nemo ex me querat, scio; si querenti explicare velim, nescio.* 'Tis the measure of all our Motions, and is divided by the two greater Lights of Heaven into Days, and Months, and Years, *Gen. I.* The two lesser parts of Time will offer themselves in the consideration of the greater.

A Year, though it might have been as truly said of any other Star or Planet, yet is it now made proper to the Sun and Moon, whose Revolution in the Zodiack is the general definition

of this part of Time ; so that every Month in the stricter sense should be taken for a Lunar Year, but that use hath prevailed against the right acception, making the Moon's Year to be that space of time wherein she measureth the Zodiack 12 times, or maketh twelve Conjunctions with the Sun. This course she dispatcheth in the space of 354 days, 8 hours, and some odd minutes, eleven days or well nigh before the Sun.

The Sun's Year is the Revolution of his Motion in the Ecliptick ; which if it be accounted in the Zodiack, it useth to be called *Annus Temporalis*, because it so distinguisheth the *quatuor Tempora*, Summer, Winter, &c. It is otherwise termed (and indeed most properly) *Annus Tropicus*, or *Vertens*, because the Astronomers of old reckoned this Year from the Tropicks first, as it may seem ; though after also from the Equinoctials depending upon the Suns entrance into these Points, which they used to observe with a great brazen Circle, planted *ἐν τῇ καλυψῇ τοῦ πτερυγίου*, in the square Porch at *Alexandria* mentioned by *Hipparchus*, whom *Ptolemy* citeth in the third of his *Almagest*, cap. 2. which is concerning the quantity of the Year.

*Cabasil. in 3.  
Ptolem. c. 2.*

If the Revolution be accounted from any Fixed Star to the same again, the Year is then called *Annus Siderens*, first appointed by *Thebis* the *Arabian*, and very much advanced by the late learned *Copernicus*, against the unsounder Opinion of *Ptolemy*, in whose judgment it seemed as deceivable as to account from the wandering *Saturnus* or *Jupiter*.

A Year therefore in our most useful sense is that space of time in which the Sun passeth through the twelve Signs, reckoning his Motion from under any one of the Fixed Stars (but from *Aries* to chuse) unto the same again.

The precise quantity of this Year in Days is determined of by all to be 365, but the surplus of Hours and Minutes hath very much and vainly exercised the most curious.

To say nothing of *Democritus*, *Harpalus*, *Meton*, *Aristarchus*, *Archimedes*, and others, who assigned each of them his several quantity. *Julius Caesar's* Mathematician setteth down 365 days and 6 hours: *Hipparchus* and *Ptolemy* found this to exceed as much as made up the three hundredth part of one day.

day. *Albategnius* doubled this proportion. The Correctors of the *Roman Kalendar* like none of these: and whereas all the rest adjudged the surplus to be less than the fourth part of a Day, *Copernicus* findeth it to be more, and setting down 365 days, 6 hours, and 40 seconds. *Consorinus* therefore said well, that the Year consisted of 365 days, and one part of the sixth, but how much (saith he) no body knows. But the *Julian* proportion, as most ready for calculation, hath obtained in Chronology: *Erit igitur* (so *Scaliger* said of his) *institui nostri Fundamentum Annus Julianus.*

*Emend. Temp.  
por. l. i.*

## CHAP. I.

*Concerning the Characters of Time.*

A Character in Chronology is a certain Note whereby an infallible Judgment is made of the Time proposed.

They are either Natural or Civil. Natural, as Eclipses, the Cycles of the Sun and Moon, &c. Civil, as the Sabbatical Years, the Indictions, &c. Their importance in History is more than their appearance: *Sine his*, without these, (saith *Scaliger*) *omnis conatus irritus*, 'tis to no purpose to go to work. *Character temporis* (as the same Author) *constituit fines audacie Computatorum, ut qui in hoc negotio Characterem negligat non magis sit audiendus quam qui negat principia. Can. Isagog.* We begin with the Natural Characters, and first,

## CHAP. II.

*Of the Eclipses.*

Eclipse is more properly said of the Moon than of the Sun.

The Eclipse of the Moon is caused by the Interposition of the Earth; the Eclipse of the Sun by the Interposition of the Moon: therefore the Sun cannot be Eclipsed but when he is in Conjunction with the Moon, nor the Moon but when she is in opposition to the Sun: yet neither do the Eclipses come to pass as often as these Lights oppose or conjoyn, for

S

then



then they should be Monthly; only that Conjunction or Opposition maketh an Eclipse which is Diametral; that is, when the Centre of the Earth and the Centres of both the Luminaries shall be in the same Line, which hapneth to be there only where the Moon's Eccentric cutteth the Sun's in that Line which is therefore called the Ecliptick. This Intersection is (as needs it must) but in two places, called by *Ptolemy* the *Nodi*, one ascending, the other descending. The *Arabians* term them the *Dragon's Head and Tail*, from the fashion of the Intersections, as they imagine it. But neither do these Intersections keep one certain place, but moving make a Circle of 18 years; so that the Eclipse of the Moon which shall fall out the tenth of *December* next in the 20 Degree of *Gemini*, shall 18 Years hence come to pass in the same Sign again.

Therefore Eclipses being Periodical, the beginning of the World supposed, the Astronomer by Calculation can attain to any and all that ever have been, by the same Rules by which he foretelleth those that shall be so; that if any where in Story this Character shall occur, nothing can more assure the Time.

Let instance be made in the beginning of the *Grecian* Empire, the appointment whereof dependeth upon the Battel at *Arbela*, or (as *Plutarch* correcteth) at *Gaugamela*. Eleven days (saith the same Author) before this Fight an Eclipse of the Moon was seen; 'twas the second hour of the Night, saith *Pliny*, the Moon then rising in *Sicily*. Astronomical calculation demonstrateth that this Eclipse (all things considered) could not fall out but in the second year of the 112 Olympiad, which was the 3619 of the World, the Sun being then in the 24 deg. of *Virgo*. And therefore that God in *Cicero* mistook the course of the Stars, who presaged, that if the Moon should be eclipsed in *Leo* a little before the Sun's rise, the Victory should fall on *Alexander's* side. So indeed it did; but neither was the Moon then in *Leo*, nor the Sun in the East. For such is the assurance of this Character, that though the Astronomer learn of the Historian, that there was an Eclipse; yet where, and oft-times when it was, the Historian might learn of him.

*Eusebius* and *Dio* set down that there was an Eclipse of the Sun a little before the death of *Augustus*; but by a Calculation Astronomical,

*Cic. de Divi-*  
*nat. l. 1.*

*De Emendat.*  
*Temp. lib. 5.*  
*Chronol. Bunn-*  
*ing. fol. 126.*

Astronomical, the Eclipse was not of the Sun, but of the Moon; nor was it a little before, but a little after his death.

- St. Hierom reporteth, that in his time (about the Year of Christ 393) so terrible a darkness overshadowed the earth, (*obscurato sole*) that every man thought the World was at an end. *Nos scindimus Ecclesiam* (saith he to Pammachius) *cum ante paucos menses, circa dies Pentecostes, cum obscurato Sole omnis Mundus jamjamque venturum Judicem formidaret?*

But the Astronomers find that there could be no Eclipse of the Sun then, nor near about that time: but in such cases they answer, that the Interposition was made by some unusual exhalations of that opacity, which might intercept the Sun's light in as great a measure as if the Moon had come between. Such an one was that Eclipse (as some Historians mis-call it) which was seen so often in one Year before *Cæsar's* death; and that of the Year 798, the Sun being so dark for 18 days together, *ut naves in mari aberrarent*, which was a greater Eclipse than the Moon could make. *Scal. in Prole gom. pag. 51.*

Yet neither is it here to be dissembled, that the Astronomers themselves do not always agree about this infallible Character; for *Moller* findeth out, by his *Frisian* Tables, many Eclipses which cannot be attained unto by the *Prutenick* Tables, or those of the King *Alphonfus*, &c. To excuse this, we are to lay an imputation upon their Tables, as being not all exacted from the same Hypotheses, or not performed with like elaborate erection: Or otherwise we are to say (supposing the Tables to be exact) that some error was committed in the calculation of the Eclipse. And in this case we are to guide ourselves by the greatest Masters in the Art. For what if *Moller* say that the Year of *Cæsar Augustus* his Disease cannot be demonstrated by the Eclipse of the Moon in the beginning of *Tiberius*, because the Moon was Eclipsed both the Year before and after? *Sethus Calvisius* may satisfy, that neither of those could be total, as this was: and whereas the one of those was seen at 7, the other at 8 of the Clock at night, this was seen at 5 in the Morning.

And therefore all this notwithstanding, the Character is to be accounted excellent, and of singular importance; which

*Tacit. Annal. 1.*

*Aristotle* himself not ignorant of, appointed *Calisthenes* at the Siege of *Babylon*, to reserve with all possible care the *negotia* or Astronomical Calculations of the *Chaldeans*, as *Simplicius* relateth. And the care was taken, yet none of these observations (though known to be very many) could escape the injury of time, save only three Eclipses, which came to *Ptolemy's* hands, unto which himself added three more of his own observation, serving very much to the advancement of Historical Truth: though this be but a small number, in comparison of those many which the Historians here and there have committed to memory; for indeed we are not for this matter much less beholden to ignorance than to knowledg. We know when it was that a *Roman* General durst not give Battel for fear of an Eclipse; and that of the Moon in the beginning of *Tiberius*, as one mentioned, as *Tacitus* can tell us, affrightned the mutinous Soldiers into order and accord: And 'tis not long since the Conqueror of the *Indies* perswaded the Natives, that he had complained of them to their Moon, and that such a day the God should frown upon them; which was nothing else but an Eclipse, which he had found out in his Almanack.

However this ignorant Admiration was an occasion to the Men of those days, not to leave so strange an Accident as an Eclipse out of their Story, especially if it happened to be great, or concurring with any notable design: little aiming at that which the reach of these days hath brought to pass upon them, which by turning over the Leaves of that Cœlestial Volume, recovereth their Eclipses again; and by application of this Character, maketh as sure of the time proposed, as if it had been written in Heaven.

## CHAP. III.

*Concerning the Cycle of the Sun.*

THE division of the Year into 52 Weeks, because it setteth off one day supernumerary, maketh an alteration in all the rest; so that the Days of the Week (which use to be assigned by the Letter of the Alphabet) fall not alike in several Years; but *Sunday* this Year must fall out upon the next Years *Monday*, and so forwards till seven Years; and (because the Bissextile superaddeth another day every fourth Year) till four times seven, that is, twenty eight Years be gone about. This Revolution is called the Cycle of the Sun, taking name from *Sunday*, the Letters whereof (called therefore *Dominical*) it appointeth for every year. It is found by adding nine (for so far the Circle was then gone about) to the Year of our Lord, and dividing the whole by 28. So to the Year following 639, if 9 be added, the *numerus factus* will be 648, which divided by 28, leaveth 24 for the Cycle of the Sun.

## CHAP. IV.

*Concerning the Cycle of the Moon.*

THE Cycle of the Moon is the Revolution of 19 Years, in which space (though not precisely) the Lunations do recur.

For because of the Sun and Moon's unequal motions, the changes falling out inconstantly, the time of Conjunction could not be still the same. This variety the Ancients perceiving to be Periodical, endeavoured to comprehend what Circle it made in going about. *Cleoftratus* the *Tenedian* persuading himself, that the Variety finished within the space of 8 years, proposed his *Oliætris*, affording thereby no small direction: But the error of this was fully discovered in part by *Harpalus* first, and after that by *Eudoxus*, but more fully by the learned *Meton*, who, finding that the Revolution was not completed

in

Origan.

in less time than the space of 19 Years, set forth his *Enneadecaetris*, within the Circle whereof the Lunations (though not exactly) do indeed recur; so that if the Quadrature of the Moon shall fall out as this day of this year, the like shall return again the same day of the 19 year succeeding. This Cycle is therefore called *Cyclus decennovennalis*, and from the Author *Annus Metonicus*, from whose *Athenians* the *Egyptians* may seem to have received it, as the *Romans* from them, in Letters of Gold, from whence (if not from the more precious use of it) it obtain'd to be call'd, as yet still it is, the *Numerus Aureus*, or *Golden Number*. It was made Christian by the Fathers of the *Nicene Council*, as being altogether necessary to the finding out of the *Neomenia Paschalis*, upon which the Feast of *Easter*, and all the rest Movable depended. It self is found by adding an *Unit* to the year of our Lord, and dividing the whole by 19, the remainder shall be the Cycle of the Moon; or if nothing remain, the Cycle is out, that is 19.

## CHAP. V.

## Concerning the Ferial Character.

THE Character of any Time propos'd, is that which remaineth after all the Septenaries be cast away from the whole sum converted into days.

*In rationibus Solis & Lune (saith Scaliger) de dierum aggregato semper abjicimus omnes Septenarios; & residuum cum horis & scrupulis, est Character temporis propositi.*

So the Character of a Month consisting of 29 days, 12 hours, and 793 minutes, is 1. 12. 793. that is, *Feria prima. hor. 12. min. 793.* for so much remaineth more than the Septenaries. The Ecclesiastical Year of old began at *Easter*, the first Week whereof was all Holy-day, the days being distinguished by *prima, secunda, tertia, &c.* added unto *Feria*. From thence the days of any other Week began to be called *Feria prima, secunda, &c.* 'Tis a Character of good assurance if the Historian set down *Quâ Feriâ*, what day of the Week the Act was done. And if he set down what Holy or Festival day it

it was, 'tis a double Character. An Example shall be the decease of great *Otho*, which, as some Historians cast, happened in the year of Christ 972, as others, in the year 973, but they say too, that he died the seventh of *May*, upon the fourth day of the Week, and a little before *Whitsuntide*; but the seventh of *May* could not fall upon the *Feria quarta*, but in a year whose Dominical Letter was E, which was the Letter of 973, as 'tis certain from the Cycle of the Sun, which that year was 2.

Besides the Cycle of the Moon was 5, therefore the *Terminus Paschalis* that year was *March* the 22, therefore the 11 of *May* was *Whitsunday*, which cannot be said of the years before or after. Therefore 'tis certain that *Otho* died that year, or else he died not that day.

## CHAP. VI.

Concerning the great Conjunctions.

**C**onjunctio superiorum is not the same thing now as of old. The ancient Astrologers called no Conjunction Great but that of *trium Superiorum*, when *Saturn*, *Jupiter*, and *Mars* met all together. But the later finding the effects of the two conjoynd more strong and prevailing than of the three, have given the name of a Great Conjunction only to that of *Saturn* and *Jupiter*.

These two superior Planets finishing their Circles in unequal time, they make three Conjunctions in the whole Revolution. The twelve Signs in Astrology are divided into four Trigrams, or Triplicities, each denominated from the connatural Element; and so they are three Fiery, three Airy, three Watery, and three Earthy. Nineteen years and some odd days and hours gone about, *Saturn* and *Jupiter* meet together in Signs of the same Triplicity: 198 years gone about, they meet in Signs of several Triplicity, but not altogether incommpling: 794 years and 214 days gone about, they meet in Signs of contrary Triplicity. The first of these is called *Conjunctio minor*; the second, *Media*; this later *Magna*, the Great Conjunction.



ction, when *Saturn* joyneth force with *Jupiter* in the Fiery Trigon or Triplicity, which though it happen in 794 years and 214 days, yet it useth to be accounted by the *Numerus Rotundus* of 800.

By these Conjunctions Cardinal *Aliac* undertook to reform the whole state of Chronology, and make infallible demonstration of the years of the World.

To bring this about, he first of all supposed out of *Albumazar* the Figure of Heaven when the World began; That the Horoscope was in the seventh of *Cancer*, and that the Sun was in the 19 of *Aries*, the rest of the Planets accordingly assigned.

This taken for granted, he brought himself to that first and great Conjunction, which falling out in the Watery Triplicity, insinuated such an influence into the Inferior Bodies, as brought upon the World that universal Deluge, as *Aoniar* and *Albumazar* delivered out of their Ancients. By this Conjunction he assigned 2242 years for the Interval betwixt the Flood and the beginning of Things; but which was neither true in it self, nor following his own Principles. And therefore we may imagin what Conclusion he was likely to make, whose Foundation was not better appointed: though otherwise a great Conjunction may be set down among the Characters of Chronology; but rather to assure, than to find out the Moments of Time; and more concerning that which is to come, than those which are gone and past.

Concerning

Concerning the CIVIL CHARACTERS,  
and first of the SABBATICAL  
YEARS.



**A**s the Jews every seventh Day, so their Land every seventh Year kept a Sabbath, which was therefore called *Annus Sabbaticus*, and the whole seven *Hebdomas Annalis*, a Week of Years. These seven Years, seven times told, made 49 Years, and the 50 was their *Jubile*, so call'd from *Jobel*, which, as some *Rab-*  
*bins* interpret, is as much in *Arabick*, as *Aries* in *Latin*; for so *Talmud in Rosb. Hassana.*  
*Aquiba* one of their Doctors reporteth, that when he travelled in *Arabia* he heard the People call a Ram *Jobel*. Add herunto, that when the *Jubile* came, a great sound of Trumpets was to be made through all *Israel* in sign of the Remissions, and these Trumpets they say were made of Rams horns. But this, though favoured also by the *Chaldee* Paraphrase, yet sounderth not so credibly to the Learned, especially the known *Arabick* not acknowledging that word. And if not, then it may be said, that *Jobel* signifieth any Musical (however horrid) sound, so called, as *Mafius* helpeth it out, from *Jubal* the Father of them which play upon the Harp and Organ. *Targum in Job. su. 6. v. 4.*

The *Jubiles* though by Institution beginning at the 2500 year from the Creation, yet are Proleptically reckoned from the beginning of the World; which also was considered by the Author: for the first year of *Moses* his first *Jubile*, was the last of the 51 *Jubile* from the Worlds Creation, accounting from the *Autumn* where the *Jubiles* began.

If it be said that such or such a thing was done in a Sabbatical Year, 'tis a very good Character in the *Jewish* Chronology.

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'Tis an ordinary opinion that *Nebuchadnezzar* was the same with that *Nabopolassar* in the Canon of *Ptolemy*: But 'tis certain out of the Prophet *Jeremy*, that the 18 year of *Nebuchadnezzar* was a Sabbatical year, and it may be demonstrated out of the *Almagist*, that the 18 of *Nabopolassar* was not: therefore they were not the same by this Character.

But in accounting the Sabbatical Years, this Rule is to be observed, that the same year which endeth one *Jubile* beginneth the next, or otherwise the Scripture it self would be charged with error. And therefore *Bucholcer* and others, who were not aware of this, are not to be trusted for their Sabbatical Chronology. *Eusebius* himself was not much better advised; and yet *Hesychius* could tell that Ἰωζεφῶς was χηρὸς πενταεχόντα ἔτη αἰῶν, the space of 49 years.

*Hesyc. Lexic.*  
in Ἰωζεφῶν.

Those who think the Sabbatical years noted in the *Jewish* Kalendars not to be truly so call'd, may as well say so of their Sabbatical days. Those who think the Sabbatical years were disused in the Captivity, must consider better of the Prophets words, who, when they seem to say such a thing, are not to be understood of the simple celebration, but the Moral Solemnities; as *Jer.* 34. and elsewhere. Those who think the Sabbatical years, though instituted, yet never to have been observed among the *Jews*, may repent of that mistake, as well as *Scaliger* himself, In *Frag.* p. 34.

## CHAP. II.

### *Concerning the Indictions.*

**I**ndiction *ab indicendo*. 'Twas the Revolution of 15 years, devised, as our *Bede* thinketh, to avoid confusion in Chronology, likely to arise from the Common use, which was to say, such a thing was done in such a year of such a Reign, without considering what time of the year the King that then was began to rule, or what time the Predecessor ended. But why this Period should be called an Indiction, the causes given, saith *Calvisius*, *multæ sunt, quas si legas, cùm diversissime sint, incertior abis quàm accessisti*. Several reasons are set down in

Six

Sir Henry Spelman's Glossary, out of Cedren, Scaliger, Paul Petavius and others. The first and greatest pains about this were taken by the learned Onuphrius, yet unprofitably. Scaliger considered of a new reason, but which Baronius refuteth *ad Annum Christi* 312. Scaliger again replieth in his next edition, and seemeth to acquit himself of the Cardinal's exception, but cannot be heard neither by Petavius nor Calvisius, though as much adored by this later, as slighted by the former. And indeed, saith Petavius, this is one of those things which could never yet be found out, though very much inquiry hath been made after it.

Scalig. in Prolegom. p. 210.

Indiction is most properly said *de Tributo Indictio*, as appeareth by the Title in the Code. And because these Tributes *indebantur in Quinquennium*, therefore that which was wont to be called *Lustrum*, was otherwise acknowledged by the name of Indiction, answering to the Greek *πενταμετρίς*, as in Circle, so in use; the Indiction being nothing else but a Roman Olympiad. Succeeding times put *tria Lustra* together, and called three by the name of an Indiction; so reckoning their years, and beginning at the Emperor Theodosius, saith Cedren, but deceiving himself, for the 273 Olympiad in the *Fasti Siculi* hath this Synchronism, *Ἰνδικτιώνων Κωνσταντίνου ἐντεύθεν ἀρχή*, that is, *Here begin the Indictions of Constantine*. He saith of Constantine, for that before this time there had obtained in the Antiochian use a *Julian Indiction*. *Indictio Juliana Antiochenisim*, beginning in *Julius Caesar*, 48 years *Ante C. N.* noted therefore in the same *Fasti* with an *Ἀρχὴ Ἰνδικτιώνων*, or the first Indiction, but as I think of 5, not 15 years. Those of Constantine began (as was said) in the 273 Olympiad, in the third Consulship of Constantine, and second of Licinius. Therefore they began 312 years *post Ch. Nat.* as only Petavius is not certain of. Therefore the Indictions began at the very dissolution of the Nicene Council; succeeding, saith Onuphrius, in place of the Olympiads, which, as unchristian, the Emperor had forbidden.

The same Author citeth a Canon of the Council, That the Bishops Rescripts, &c. should bear the date of the Indictions &c. but to be taken upon his own trust; for the Canon, saith Petavius, is not there to be found.

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But certain it is, that the Indictions began at this time, consisting of 15 years: and if not with some relation to those three years, during which the Council assembled, allowing for each of those a *Lustrum* or Quinquennial, then likely for the reason given by Venerable *Bede*, or at least-wise for some other which we know not of.

And because at the very same time the Emperor celebrated his *Vicennalia* with great largesses and distribution of dole unto the people, as the use was; therefore the Greek of New Rome rendred the Latin *Indictio* by ἐμμέναιος, distributio; and *Palladius* in the Life of St. *Chrysostom*, saith, that the *Asian* Bishops came to *Constantinople*, decimatertiâ Distributione: and with the same respect, the Rescript of *Honorius* relaxeth the debita contracta, usque ad initium Fusionis quinta, meaning the Indiction. *Cod. Theod. De indulgent. lib. 6.*

The Emperor *Justinian* made a Law, That no Writing should pass without the date of the Indictions, &c. sic enim (saith he) per omnia tempus servabitur, &c. *L. Sancimus, Novel. 42.* And the providence was material, for the Indictions have proved to be an excellent Character in Chronology, for the assurance of things done since the times of *Constantine*.

For the time of the Year, the Indictions were fixed in *September* originally, as may be seen by the Rescript of *Anastasius* in *L. ult. de An. & Tribus*. And in the 24 of that Month, as the Subscriptions testifie: but not alike retained in both the Empires: for by the use of *Constantinople*, they begin at the Kalends of *September*, since the death of *Justinian*, saith *Scaliger*, and that in conformity to their new year, which begin at the same time; but the Western *Cæsars* date from the 24, as of old. The first useth to be called *Indictio Constantinopolitana*; the second, *Cæsarea*. Add to these, the Roman Indiction, beginning (as their Year also) from the Kalends of *January*.

When we find in Story that such a thing is said to have been done in such an Indiction, as *Indictione primâ, secundâ, tertiâ, &c.* the number is still to be understood of the same, not several Circles. For instance, *Pelagius* the Pope being accused of the Faction against his Predecessor *Vigilius*, went up into the

the Pew, and putting the Gospel-book upon his head, purged himself by Oath. This was done, saith the Appendix to *Marcellinus*, *Indictione secundâ*. He meaneth not the second Indiction, but the second year of the seventeenth.

To give an Instance of this Character.

Rome (saith *Prosper*, *Cassiodorus*, &c.) was taken by *Alaric* the Goth, *Varane* and *Tertullo Coss.* or at least, as *Marcellinus*, *Varane solo Coss.* for his Colleague *Tertullus* was not chosen till the Kalends of July. *Marcellinus* addeth, that it was taken *Indictione octavâ*. *Orosius* and *Cedren* undertake that this was done in the year *post Ch. Nat.* 411. but this answereth to *Indictio nona*, therefore the City was taken the year before, by this Character.

### CHAP. III.

#### *Concerning the Periods.*

THE Indictions, as the Circles of the Sun and Moon, are very assuring Characters even by themselves; *sed eorum fallax jest usus, nisi quedam ex illis Periodus instituatur*; but of much greater certainty, saith *Scaliger*, if brought into a Circle or Period; which was also considered by *Dionysius* the Abbot, who therefore (taking some example from *Victorius Aquitanus*) multiplied the Cycle of the Moon into the Cycle of the Sun, that is, 19 into 28, which make up 532 years, and so it was called the *Cyclus Magnus*, and from the Author, *Dionysianus*. Unto this the great *Scaliger* superadded the third Character of Indictions, the Revolution whereof he multiplied into the other two, that is, 532 by 15, and the whole Circle was 7980: and this is that *magna Periclus Juliana Scaligeri*; *Juliana*, from the *Julian* form by which it measureth; and *Scaligeri*, from the last hand.

The admirable condition of this Period is, to distinguish every year within the whole Circle by a several certain Character: for, as in that of *Dionysius*, let the Cycle of the Sun be 2, and the Moon 3, or whatsoever, in what year soever; the same never had, nor never again could fall out within the space.



space of Time: so in this of *Scaliger*, let the Cycle of the Moon be 5, that of the Sun 23; let the Indiction be 6, as it falleth out this present year 1638. I say, the same Characters shall not again concur till the revolution of 7980 years be gone about.

This Period the Author fixed in the *Tobu*, or eternal Chaos of the World, 764 *Julian* years before the most reputed time of Creation; so that the Circle is not yet out, but shall be the 3267 of the Incarnation.

This he did, that he might comprehend all, and more than ever was done, all *Æra's*, *Epoche's*, and Terms in Chronology, and in special that of *Orbis Conditi*, which, through variety of opinion, was so inconstantly dispos'd of, that Chronologers knew not where to fix themselves: then also that he might give some account for the Heroical times of those *Egyptian Dynasts* pretending Antiquity many years further back into the Chaos, than the *Mosaical* *Πῦξις* or Beginning.

All this and more he hath brought to pass by this Incomparable Period, which bringing the three Characters to a concurrence yearly, distinct and several, must needs deliver up a most infallible Account of Time.

To advance the opinion of their concurrence, let them first be singly considered.

*Josephus* saith at the end of his Antiquities, that he finished that Work in the thirteenth year of *Domitian*, and 56 of his own age, &c.

*De Emendat.  
Temp. l. 5. p.  
476.*

*Scaliger* demonstrateth by the Circle of the Moon, that either he saith not true of the thirteenth of the Emperor, or else himself was one year elder. Again,

The Chronologers are not a little ashamed that they should not be able to satistie, as concerning so late and famous a Calamity as the Siege of *Constantinople* by *Mahumed* the second, especially recommended to posterity, not only by the deep impression of so vast a Misery, but also by some secret concurrence of Fatality, as being both built and lost by a *Constantine*, and the son of *Helen*.

Thus

Thus far they agree, that the City was taken either *Anno* 1452, or else 1453. *post Ch. Nat.* they agree also for the most part, that it was taken the 29 of *May*, *feriâ 3.*

The Patriarchical, as also the Political History set forth by *Crusius*, equally affirm that the City was taken in the year 1453. *Chalcocondylor* and *Hieromonachus* his *Avd* report, that it was the year before; but all agreeing, that the day was *Tuesday*, the 29 of *May*.

I say that the year 1452 had 5 for the Circle of the Sun, therefore the 29 of *May* could not that year fall upon *Tuesday*, but the day before; therefore either the City was taken the year 1453, or else it was not taken the 29 of *May*; but they all agree that it was taken that day, therefore it was taken that year, by the Circle of the Sun. Therefore also the state of the City stood 425 years longer than *Valens* the Astrologer foretold, who being demanded concerning the fate of *Constantinople*, erected the Figure of Heaven for the Nativity thereof. the Horoscope was *Cancer*. Having considered the Stars, he gave this Judgment, that the City should live to the age of 696 years; but those are past and gone, saith *Zonaras*, except he would be meant of the flourishing state, for otherwise he was deceived.

The Character of Indictions of what importance it is, that therefore absolute Chronicle of *Marcellinus* can testify. *Quod cum singulis Collegiis consulum* (saith *Scaliger*) *suas Indictiones reddat, nihil habemus hodie perfectius in eo genere.* De Emend. Temp. pag. 513.

By an old Roman Inscription, such an one died *Consulatu Stiliconis secundo* & 7 *Kal. Novembres Die Veneris ora Quarta.* *Marcellinus* noteth this Consulship with *Indictione tertiâ*, therefore it was in the year of Christ 405. but the Cycle of the Sun for this year was 22, therefore the seven Kalends of *November* could not fall out upon *Friday*, but the day before. Besides the second Consulship of *Stilico* succeeded immediately the sixth of *Honorius*, but the year before had 5 for the Circle of the Moon; for *Claudian* saith, that *Honorius* entered the City the Kalends of *January*, *Lunâ adhuc rudî*, therefore the New Moon was in the end of *December*, which could not be  
except

except the Cycle had been 5. Therefore the year before the sixth Consulship of *Honorius* was the year of Christ 403, therefore the sixth Consulship of *Honorius* was the year 404; and therefore the second of *Silico* was 405. In this Demonstration the three Characters all concur, but not periodically, yet to the making up of a strange truth; for by this it will follow, that he which inscrib'd the Tomb did not know the Consul's name, though he lived at the same time. *Scaliger* therefore, *Quam barbari sunt & impuri* (saith he) *qui doctrinam Cyclorum irrident!* De Emend. Temp. p. 514, 515.

Thus much assurance we can make to our selves from the several abilities of each Character; but which if they meet together in this Period, set such a mark upon the time proposed, as maketh it to be known from any other whatsoever within the duration of the world, or the whole Circle at least. *Artificiofissima Periodus!* as *Helvicus* admireth, with many others; so that the Author needed not to break forth into his *Nos qui eam excogitavimus, periodum hanc satius laudare non possumus.* Canon Isagog. lib. 3. Yet

*Salian* (otherwise a great Annalist) loseth a Chapter or two in the disparagement of this Period, as he expected it should redound, but it falleth out unto his own. The absurdness of his Exceptions betray him thus far, that he could have no juster cause why to expose this Period, than that himself had been so unfortunate as to build his Annals upon a less-during foundation. But of what accomplishment this Period is, I think we may best of all be judg'd by *Petavius*, the most open mouth against that great restorer of Chronology. This *Petavius* saith, that there is not one thing in that whole Book, *De Emendatione temporum*, not liable to just reproof, this only Period excepted, than which he confesseth to know nothing more important for the advancement of Chronology; and therefore earnestly commendeth it unto general practice, assuring all men that by this means the most insuperable confusions of time may be reduc'd to order, with most incredible ease and effect.

## CHAP. IV.

Concerning the *Æra's*.

**I**N the account of time there must be *ap' t* and *ip' t*, the *Unde* and the *Quo*. Accordingly Chronology whatsoever, fixeth it self upon some certain term, to which the reckoning shall refer. The most natural Term would be the World's Creation, from which the *Jews* and we *Christians* account our Times, though we rather from the Redemption: *Sic origo Mundi in Hominum notitiam venisset, inde exordium sumeremus. Censorin. De Die Natal. c. 20.* Some of those who could not attain the Worlds beginning, reckoned from their own. So the *Romans*, *ab Urde Conditæ*. Otherwise this Account useth to respect either some great Name, or some notable event. So the *Greeks* account from their Olympicks, and the *Assyrians* from *Nabonassar*.

These or the like Terms of Computation *Censorinus* expresseth by the word *Tituli*. They are most usually known by the names of *Æra* and *Epochæ*. They are called *Epochæ's*, and *ἐποχῆς*, à *sistendo*, quod illis *sistantur* & *terminentur mensuræ temporum*, saith *Scaliger*, *De Emend. Temp.* l. 5. p. 358.

*Æra* (say the *Alphonfine Tables*) *Hispanis dicitur tempus limitatum ab ævo aliquo sumens exordium*.

It was first of all said of the *Æra Hispanica* respecting the time of *Cæsar Augustus*. The *Spaniards* to comply with the Successes of their *Triumvir* (for the Division assigned *Spain* to *Augustus*) received at that time the *Julian* form, accounting the same from the Emperor under this Style (as *Scpulveda* conceiteth) *Annus erat Augusti*, or *A. er. A.* which in time, for want of Interpunction, was put together, and became the word *Æra. Sepulved*.

To this *Scaliger*: *Ridicula* (saith he) *Ridicula, & tamen illi viro erudito adeo placuit Commentum suum, ut ejus rei gratiâ duntaxat scriptiorem illius Libelli de emendatione Anni suscepisse videatur, &c.*

James Christman fetcheth the word out of his *Arabick*, from *Arab*, *computare*; which, because of the *Spanish* usage, might receive some probability from their conversation with the *Moors*: But the *Arabick* Geographer in the second part of the fourth Clime deriveth this Etymon *ab ære flavo*, and the *Saracen* calleth this Term *Æram Æris*, that is, saith Christman, *Æris solvendi Fisco Romano*, meaning a certain Tribute imposed by *Augustus*, first upon the *Spaniards*, and afterwards upon the whole Empire.

Some (but most unreasonably) derive the word from *Hera*, one of the names of *Juno*; so *Garcios Loisa* out of *Hincmare*, as he thinketh: Others from the same word, as it betokeneth Dominion, so they force it; they should rather have considered that *Hera* in the *Spanish* tongue signifieth time, though from a *Gothick* Original, from whence our *Saxons* had their *gepe*, or year, as we now call it. And this may seem to bear some relation to the Word, especially for that *Æra* is oftentimes used for *Anuus* in *Isidore's* Chronicle, and elsewhere. Sir Henry Spelman's Glossary may be seen in this word. *Scaliger*, *Petavius*, *Calvisius*, and others, confirm, that *Era* in old *Latin* signified as much as *Numerus*, and 'tis manifest enough out of *Nonius Faustus Regiensis*, and *Cicero* himself; and this they hold to be the most likely derivation of the word; if it be, yet he that first observed it was *Resendus a Spaniard*, in an Epistle to a Friend of his, who required his Opinion concerning the *Æra Hispanica*.

But because this Etymon doth no way intimate why that use of the word should be peculiarly taken up among the *Spaniards* (except it were true which *Scaliger* considered, that it was in use elsewhere, but against which *Petavius* hath given a probable reason) the Notation in the Glossary would rather be taken, and so it may be a word of the *Gothick* derivation, translated thence to the *Spanish* use, and properly said of their *Epoche*, but now the common name of all others.

Those *Æra's* or *Epoche's* are severally to be fixed, and first of all that of *Orbis Conditi*.

## CHAP. V.

*Æra Orbis Conditi.*

**M**UCH question hath been made among the Chronologers, in what time of the Year the World should begin; and more, as some think, than needed. Not so: for beside that for either reason also this ought not to be indifferent to learned men, yet in Chronology it importeth necessarily, that the *m̄is* (as it is therefore called) be assured to some certain time, wherein the Accompt shall determine; seeing therefore it was necessary that some one Term or other must be taken, why not the true to chuse?

If the Question were asked indefinitely, Whether the World began in the Spring, the Summer, the Winter, or the Autumn? the Answer must be, That it began in all. For so soon as the Sun set forth in his Motion, the Seasons immediately grew necessary to several Positions of the Sphere, so divided among the parts of the Earth, that all had every one of these, and each one or other at the same time.

The Question therefore is to respect some particular Horizon: and because it is not doubted, but that the Sun first appeared to this upper Hemisphere, and in special in the Horizon of our first Parents; the Quære is to be moved concerning the Holy Land, at what time of the year the World there began.

'Tis agreed upon by all, that it began in some Cardinal point; that is, that the Motions began from the Eastern Angle of the Holy Land, the Solstitial or Equinoctial points one or other of them ascending in the Horoscope. Nay, *Mercator* excepted, scarce any man doubteth but this Point was Equinoctial, either in the Spring, or Autumn. Whether in this, or that, was anciently a great Question between the Doctors *Eleizer* and *Joshua*, as the *Seder Olam* relateth.

*Scaliger* *Joseph*, and (because he did) *Scithus Calvisius*, *Torniellus*, and others, fix this beginning in the Autumn; which also was the Opinion of our *Bacon* long ago.



But the Father *Julius* was not of his Son's mind. *Mundum* (saith he) *primo vere natum Sapientes autumant, & credere par est.* So the more part maintain, and for the best reasons. And if it were not otherwise evident, Nature it self is very convincing, whose Revolutions begin and end in the Vernal Æquinox. Nor can any other good reason be given why the Astronomers should deduce all their Calculations from the Head of *Aries*.

The *Æra* of the Flood saileth within the 1656 year of the Worlds Creation, as the *Hebrew* Scripture is plain: why 'tis otherwise in the *Greek* Account shall be said hereafter.

## CHAP. VI.

### *Nabonassar's Æra*

**W**AS of all prophane ones of the greatest note and use. *Alfraganus*, *Albategnius*, and the King *Alphonso's* Tables call him *Nebuchadonisor*, or *Nebuchadnezzar*, deceived as it seems by the *Almagest*. So *Ptolemy's* Book entitled *Μεγάλη συντάξις*, or *Magne Construçtionis*, is call'd by the *Arabick* Translators *Althazor* and *Serig*, who, at the instance of *Almamun* their King, turn'd this Book into that Language, and that they might speak *Ptolemy's* Title in one word, they set down *Almageston*, that is, the *μίσρον*, or the Great Work. The Translators of this *Almagest* use to render *Ptolemy's* *Nabonassar* by *Bechodnetzer*, giving too much heed to the likeness of Names. *Alfraganus* and *Albategnius* followed the *Arabick* Translation of *Ptolemy*, and the *Alphonfine* Tables the *Latin* Translation of that.

*Mercator*, *Funccius*, the *Prutenick* Tables, *Origanus*, and many others, confound this Name with *Shalmanesser's*, the *Assyrian* King: But *James Christman* maketh demonstration that the times agree not, besides other circumstances added by *Scaliger* inducing the same truth, with the evidence whereof *Origanus* holding himself convinced, was not ashamed to make his retraction.

Yet *Christman* and *Scaliger* themselves found it an easier matter to tell who *Nabonassar* was not, than who he was.

It seemed to *Christman*, that he might be the same with *Beladan* the Father of *Merodach*, or at least that he was a King of *Babylon*, whose own name was unknown, *Nabonassar* being the Royal Name of that Kingdom, as he thinketh, and common to them all. *Scaliger* putteth this together, and assuring himself that *Nabonassar* was the same with *Beladan*, maketh no doubt but that was the name of the King. this of the Man. So the 5 Book of his *Emendations*; but the third of his *Isagogical* Canons confesseth this also to be a mistake.

This Error was first discovered by the Appearance of *Ptolemy's* Canon, which setteth down a List of the *Babylonish*, *Persian*, and *Roman* Kings, from *Nabonassar's* time to the time of *Ptolemy*. Mention was made of this Canon by *Panodorus*, *Anian*, and *George the Syncellus*, amongst whom *Scaliger* (but lately, and not intirely) met with it. *Sethus Calvisius* received a Transcript of a more perfect Copy from D. *Overal* Dean of *St. Paul's*, the Original whereof is extant in *Biblioth. Bodleian*. and set out with *Ptolemy's* Hypothesis by D. *Bambrigge*.

The Canon beginneth,

Κανὼν Βασιλειῶν.

Ναβονασσάρ	ιδ.	<i>Nabonassari</i>	14.
Ναδύς	β.	<i>Nadii</i>	2.
Χινζέρης ὁ Πάρις	ε.	<i>Chinceri &amp; Pori</i>	5.
Ἰουαίς	ε.	<i>Jugæi</i>	5.
Μαρδοκემπαδὶς	ιβ.	<i>Mardocempadi</i>	12. &c.

*Nabonassar* therefore was King, not, as some thought, of *Egypt*, but *Babylon*; who, for delivering his People from the subjection of the *Medes*, was made the *Æra* of their Kingdom; from whom the *Chaldeans* (and the *Egyptians* therefore) accounted their Celestial Calculations. For his Synchronism, the Canon setteth him down the fifth before *Mardacmpad*, or *Merodach cen-pad*, the same with *Merodach Beladan*, who sent Messengers to K. *Ezechiah* to enquire concerning the Retrocession of the Sun. But for a more certain demonstration of the time,

time; three Lunar Eclipses noted by *Hipparchus* are set down by *Ptolemy* in the fourth of his *Almagest*. The first was seen at *Alexandria* the 16 day of *Mesori*, in the 547 year of *Nabonassar*. This Eclipse by the *Julian* Calculation and Tables of *Calvisius*, fell out upon *Friday* the 22 of *September*, at 7 of the Clock in the afternoon and 20 minutes; the Sun then being in the 26 of *Virgo*. It was the year 4513 of the *Julian* Period, that is, the 3749 from the Worlds Creation, out of which if we deduct the 547 years of *Nabonassar*, the remainder will be 3203, the year of the Worlds Creation, wherein this *Æra* was fixed. The day, as the King *Alphonfus*, and before him the Translators of the *Almagest* have delivered, was *Dies Thoth*, or *Mercurii*, answering to the 26 of the *Julian February*, beginning (so *Ptolemy*) at high noon, the Sun then entering into *Pisces*, and the Moon being in the 11 degree and 22 minutes of *Taurus*. And the same conclusion will follow from the two other Eclipses, reduced in like manner to our Calculation.

And to put all out of doubt, *Censorinus* saith that the 986 year of *Nabonassar* was the 238 of Christ, but that was the 4951 of the *Julian* Period. Therefore *Nabonassar's* *Æra* began in the 3967 year of the same Period, which was the 3203 year from the Worlds Creation. So that the *Æra* is undoubtedly assured.

This *Æra* still accounteth by *Egyptian* years, which are therefore called *Anni Nabonassarei*; and because it began upon *Wednesday*, the first day of their first Month, (which (as the day it self) they hold holy to *Thoth* or *Mercury*) useth to be called *Nabonassar's Thoth*.

## CHAP. VII.

### *The Æra of the Olympiads.*

THE Olympiack Games were instituted for the exercise of the Grecian Youth, by *Hercules* (as the Tradition goes) to the honour of *Jupiter Olympius*, near unto whose Temple they were perform'd in the Olympian Field. The Exercise was

was called *Pentathlon*, or *Quinquetium*, from the fivefold kind. The Victor was crowned with an Olive, and triumphantly carried in a Chariot into his own City, and, which is to the purpose, his name was publickly recorded.

The time was (as only *Pindar* hath revealed) at the Full Moon which followed the Summer Solstice. They were celebrated every fifth year: and the Interval was called an Olympiad, consisting of 4 *Julian* years, and the odd Bissextile day; which was the cause, as some think, why this form of Year was first introduced.

The first Celebration by *Hercules* vanishing in the Intermissions, grew to be less famous than the restitution by *Iphitus*, whereof so much more notice had been taken than of the other, that this, which was many years after, is yet accounted for the first Olympiad: The time or *Æra* whereof is assured by the Character of that extraordinary Eclipse which the Sun suffered with our Saviour, noted by *Phlegon* to have happened in the 202 Olympiad, which multiplied by 4, maketh 808 years, between the first Olympiad and the Passion of Christ.

Besides that, *Thucydides* reporteth, that in the first year of the *Peloponnesiack* War, on a Summer's day in the afternoon, there hapned an Eclipse of the Sun, so great an one, as that the Stars appeared. This Eclipse, by Astronomical Calculation, is found to be the second day of *July*, in the year before Christ 463, at which time, as *Crusius* calculateth, the Sun was eclipsed in the 6 of *Leo*, half an hour after 5 in the afternoon: the Digits of the Eclipse were 9, and four third parts, therefore almost one fourth part of the Sun was visible, respecting the Horizon of *Athens*; but in *Thrace* the Eclipse was well-nigh total, so that the Stars were seen.

This therefore was that Eclipse which *Thucydides* saith was seen in the first year of the *Peloponnesiack* War.

In the fourth year of the same War, the Author saith, that *Donius Rhodius* wan the Prize in the Olympicks, and this was the fourth year of the 87 Olympiad; and that was the 460 year before Christ. If therefore the 87 Olympiads be multiplied by 4, they become 348 *Julian* years, which if they be added to 460, the total will be as before, 808 years, or the 202 Olympiad before the Passion of Christ.

Again,

Again, *Thucydides* reporteth, that in the 19 year of the *Peloponnesiack* War, the Moon was the eclipsed, and this was, as *Diodorus Siculus* relateth, in the fourth year of the 91 Olympiad. That Eclipse of the Moon, as *Crucius* calculateth, fell out upon the 27 day of *August*, in the 445 year before the Passion of Christ. If therefore 90 Olympiads be multiplied by 4, they make up 360 *Julian* years, to which also must be added the three first years of the 91 Olympiad, and then they are 363, which added to 445, make up 808 years before the Passion of our Saviour, which falleth with the 3173 year of the World, and is the *Æra* of the Olympiads.

### CHAP. VIII.

#### *Æra Urbis Condita.*

**T**HE *Italians*, by an old Custom, used to account their Years from the time of their first Plantation. Yet in this the lesser Towns were more happy than the Mother-City: *Rome* her self not having attain'd to know her own beginning, till *Cato's* time; who considering the absurdity, searched the Censor's Tables, and bringing down the Account to the first Consuls, got within a little of *Urbs Condita*. It rested only to make good the Interval from the *Regifugium* to the *Palilia*; so the *Æra* of the first foundation is called, from the Rites done to *Pales Pastorum Dea*, the Shepherds Holy-day, as we may call it, celebrated the same day the City was built. *Propertius*, lib. 4.

*Urbi festus erat, dixere Palilia Patres :  
Hic primus capis manibus esse dies.*

The Interval, as *Cato* found it, amounted to 243 years. *Terence Varro* (who at the same time studied the point) reckoned one year more; and from thence, saith *Scaliger*, in *fac-tiones duas res discessit*, there became two sides, one for the *Catonian Palilial*, the other for the *Varronian*: though *Petavius* (that *Scaligero-mastix*) affirmeth that the former was not *Cato's* opinion;

opinion; and *Sethus Calvisius* demonstrateth that they were both but one.

This Epilogism was found out by *Taruntius*, or ( as he is more rightly called ) *Taruntius Firmanus*, a great Astrologer of those days, who at the sollicitation of *Varro* call the Nativity of *Rome*: which to recover, he first of all tried for the Founder's Horoscope. To attain to this, he entred into a consideration of the main actions of his life; and because he had understood by Tradition that there hapned an Eclipse: when *Romulus* was conceived in the womb, he went the Hermetical way, as that is called, to find out the Nativity by the Conception.

After consultation with the Stars, and a due comparison of this with what was otherwise known, *ἔν μάλιστα*, he confidently pronounced this Judgment:

That *Romulus* was conceived in the first year of the second Olympiad, the 23 day of the ( *Egyptian* ) Month *Chæac*, at the third hour of the day, the Sun being then totally Eclipsed. That he was born the one and twentieth of the Month *Tbeth*, about the Sun-rising. That the Foundation of *Rome* was laid the ninth day of *Pharmuth*, between two and three a clock in the morning, the Moon being then in *Jugo*. So the Astrologer.

Otherwise the Tradition was ( which also *Taruns* considered ) that the Foundation of *Rome* was laid in the third year of the sixth Olympiad, the Sun and Moon then being in an Ecliptical Conjunction; which defection was noted by *Antimachus* the *Tetan* Poet,

For the first Eclipse, as his Tables ( which are said to be those of *Hipparchus* ) directed him, it fell out in the first year of the second Olympiad, upon the 23 day of the Month *Chæac*, which answereth to the 24 of *June*, at three a clock in the morning. Yet according to *Tycho*, *Ptolemy's*, and the King *Alphonfus* their Tables, the Latitude was then so great, that there could be no Eclipse at that time. So *Sethus Calvisius*, and others. *Nicolas Muller* pretended that this Eclipse could not be found out by the *Prutenick* Tables; but by the *Frisian*, which he was then about, ( his own, and more elaborate ) he



promiseth to account for it. *Calvisius* answereth, that the *Prutenick* Tables according to *Copernicus* his Hypotheses, were most exactly performed, and that he doubted *Muller* could not stand to his word. Yet since that *Muller* hath calculated this Eclipse, and found it to be by his *Frisian* Tables, according as the Astrologer set down.

*Henry Bunting* findeth it in the second year of the second Olympiad, one year later than the Astrologer. And this may seem to be nothing out of the way; for *Dionysius Halicarnassensis* reporteth, that *Romulus*, as he came not into the World, so he went not out without an Eclipse. Now *Romulus* reigned 37 years, at which very time the Sun was eclipsed, upon *Saturday* the 26 of *May*, about 7 of the clock in the afternoon, the Sun then setting at *Rome*; and the greatest absurdity *Calvisius* could find in this was, that it setteth off but 8 years for the age of *Romulus* at the building of *Rome*; which, as he thinks, could not make him mature enough for the importance of this undertaking: but considering all other circumstances agree so well, the Exception is unjust enough.

For the other Eclipse pretended to be at the Foundation of the City, *Nicolas Muller* findeth that also in his *Frisian* Tables, yet confesseth it could not be seen at *Rome*; but in *Asia* 'twas visible, he saith, and so might be known to *Antimachus*.

And this maketh something for the Astrologer, who (as *Cicero* citeth him) found the Moon at the Foundation in *Jugo*, that is, as *Solin* may seem to interpret it, in *Libra*; the rather, because the Poet *Manilius* saith, that *Rome* was built in *Libra*. So *Petavius*. But *Solinus* (though he knew not what he said, yet) saith too, that the Sun was then in *Taurus*, which is demonstrated by *Bunting*, and moreover, that it was in the twentieth degree; and therefore the more learned *Scaliger* and his *Calvisius* interpret the Astrologer's in *Jugo*, to be the same which is now said in *Nodo*, which is as much as to say, that the Sun and Moon were then in Conjunction, as *Muller* saith well, and that the Sun was *intra terminos Eclipticos*, within the Ecliptick terms, at *Rome*, but not so far as to make the defection visible in that Horizon.

Howsoever, the Astrologer according to his Calculation set down, that *Rome* was built in the third year of the sixth Olympiad, which *Terence Varro* took for his resolution, and so reckoned from the *Regifugium* to the *Palilia* 244 years; *Marcus Cicero*, *Titus Pomponius Atticus*, and the Emperor *Augustus*, approving the Epilogisms; and besides them, *Plutarch*, *Pliny*, *Paterculus*, and others: and 'twas the received opinion, and is infallibly demonstrated in *Mercator's* Chronology, by eight several Celestial Characters or Eclipses, which calculated to *Nabonassar's* *Æra*, fall even with the Astrologer. To say nothing of *Crusius*, who hath done something to the same purpose, or *Peter Appian*, who convinceth the same (I say not how truly) out of the Figure of the Heavens which *Turnus* found (but as *Julius Solinus* describeth it) at the laying of the Foundation; *Verrius Flaccus* in the *Fasti Capitolini* setteth down *Rome* built in the fourth year of the sixth Olympiad, one year later; and the Canons of *Eratoſthenes* in the first year of the seventh Olympiad, one year more, or rather but one in all; for the Registers of the Capitol agree with *Cato*, and he differeth nothing from *Varro*, if *Calvisius* may be Judge.

Therefore altogether neglecting *Temporarius* his morosity (who was so far out of conceit with *Turnus*, that he would not believe that there was ever such a man as *Romulus*) we say that *Rome* was founded in the third year of the sixth Olympiad, which was in the year of the Worlds Creation 3198, and before the Incarnation 750.

## CHAP. IX.

*Æra Septimanarum Septuaginta, the Seventy Weeks.*

**T**HIS *Æra* was fixed by the Angel *Gabriel*, *Dan. 9. Seventy Weeks* (saith he to the Prophet) are determined upon the People, &c. v. 24. Know therefore and understand, that from the going forth of the Commandment to restore and build *Jerusalem*, unto the Messiah the Prince, shall be seven Weeks, and threescore and two Weeks, &c. And after threescore and two Weeks shall Messiah be cut off, but not for himself; and the People of the

Prince that shall come shall destroy the City and the Sanctuary, &c. And he shall confirm the Covenant with many for one Week; and in the midst of the Week he shall cause the Sacrifice and the Oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, &c. So the Angel.

The Weeks are to be understood not of Days, but Years; and those not of the Moon, but the Sun; and so 70 by 7 is 490 years, from the time of the going forth of the Commandment, &c. unto the Abomination of Desolation. But where to begin or end this Epilogism, is the *vexata Questio*, as *Scaliger* calls it, a Question that hath endured the greatest controversy, involved with circumstances of such notable intricacy, that a Scholar of very great parts ('tis reported by one that knew the man) fell mad with studying how to make this good.

Some reckon the Epilogism from *Cyrus*, others from *Darius Hystaspis*, and some from the seventh, others from the 20 of *Artaxerxes Longimanus*; accordingly ending the Weeks, some at the profanation of the Temple by *Antiochus*, others at the destruction of the Temple by *Pompey*, or that of *Herod*, or else at the Passion.

The truest of the false is that which beginneth at the seventh year of *Artaxerxes Longimanus*, and endeth in our Saviour's Passion: for this maketh a good account of the years. It was the opinion of the Learned *Bunting*, *Funccius*, &c. But that which I perceive to be rested upon, is the Judgment of *Scaliger*, followed by *Calvisius*, and this beginneth the Epilogism at the second year of *Darius Nothus*, and determineth it in the final destruction of *Jerusalem* by *Titus*. For the Angel saith expressly, that after seven Weeks and sixty two Weeks, the Messiah being cut off, the holy City shall be destroyed, &c. and that in the middle of the seventh Week the Sacrifice and Oblation shall cease, and for an overspreading of abomination, &c. which is plainly called by our Saviour the abomination of desolation, spoken of by *Daniel the prophet*, &c. and therefore no question but the seventy Weeks are to end with the Holy City. Their beginning was to be from the time of the going forth of the Commandment, &c. And this, though such an one was given first by

by *Cyrus*, and thirdly by *Artaxerxes*, yet most purposely from *Darius Nohus* in the second year of his Reign. The 13 year of *Darius Nohus* is the 20 of the *Peloponnesiack* War, by *Ibn-cydides* that was the 92 Olympiad, and this was the 3538 from the Worlds Creation, or 4302 of the *Julian* Period: therefore the 2 year of *Darius Nohus* was the 4290 of the *Julian* Period, and that was the 3562 from the Worlds Creation. The Cycle of the Sun was 6, and the Moon 15. And the Interval is expressly 490 years. For the Holy City was destroyed in the seventieth year of the Incarnation, which was the 4019 from the Worlds Creation, and the 4783 of the *Julian* Period; the Cycle of the Sun was 23, and the Moon 14.

## CHAP. X.

*Æra Alexandrea.*

WHAT time *Seleucus* began to succeed in his part of the Empire of *Asia*, the *Greeks* disusing their Olympian Account, set up a new *Æra*, which though it reckoned from the Reign of *Seleucus*, yet it bare the name of the Conqueror, from whom it was called *Æra Alexandrea Græcorum*, or *Syro-Macedonum*. *Seleucus* began to Reign 12 years after the death of *Alexander*, as appeareth by *Albategnius* and the *Almagest*; which consenteth also to *Diodorus Siculus*, who affirmeth that the first year of *Seleucus* was the first of the 117 Olympiad.

Therefore this *Æra* was fixed in the 4402 of the *Julian* Period, which was the 3638 from the Worlds Creation; the Cycle of the Sun was 6, and the Moon 13. The *Æra* was fixed saith *Scaliger* (though *Petavius* will not yield it) by *Calippus* of *Cyzicum*, who finding that *Meton's* *Cyclus decemnovennalis* exceeded the Moon's Revolution one Quadrant of a Day, put four of these together, and detracting from thence one whole Day for the quadruple excess of Hours, gave an exacter account of the Lunations than before.

This Cycle the Author, to the honour of *Alexander*, began the 28 of *June*, in the Summer Solstice, at the New Moon, which followed the Fight at *Gangamele*. And this was in the  
year

year of the World 3619, as the Eclipse assureth which happened eleven days before: but because this fell out to be in the second year of that Olympiad, *Calippus* altered his mind, and staid nineteen years to make his Period concur; but *Alexander* deceasing within seven years, the *Æra* could not begin till twelve years after, which was the first of the Reign of *Seleucus*, and 3638 of the World.

## CHAP. XI.

*Æra Dhilcarnain.*

**I**S the same with the *Alexandra* *Græcorum*, and hath nothing proper but that Name, which it self also is nothing but *Alexander* in other words, as by the *Arabick* Geographer and otherwise 'tis made known. *Dhilcarnain*, that is, *habentis duo cornua*, as *Albumazar's* Translator expresth it.

So *Alexander* was called with relation to the *Ram* in *Daniel's* Vision, as some divine; but then they are fain to read it *Ailcarnain*, not considering that it is not the word in *Arabick*, as in the *Hebrew*, for a *Ram*; the *Arabians*, if they had meant thus, would have said not *Ail*, but *Hamelcarnain*. But let that pass, for the word written in its own Language manifestly importeth no more than one that hath two horns.

So *Alexander*, saith *Christman*, might be called, either for that his Empire was bipartite into *Asia* and *Syria*, (which is not altogether so true;) or otherwise, for that he joyned the East and West together with Conquests, holding as it were the two Horns of the World in his victorious hands.

And this he saith, because, as *Hercules* in the West, so *Alexander* set up two Pillars for a *Non ultra* to the Eastern World. The *Arabians* themselves say more: For though the more commonly known Historians of this Conqueror, *Q. Curtius*, and *Arian* out of his *Ptolemy*, and *Aristobolus*, take no notice of *Alexander's* falling in the Western World, (*Cedren* excepted, wheresoever he had it) yet the *Arabick* Geographer doubteth not to affirm, that he was the man by whose appointment and design that *Ishmus Gadinanus* was cut out, and the *Atlantic* Ocean

Ocean let into the *Mediterranean*, so making that Streight or *Fretum* (therefore not to be termed *Herculeum*) now called the Streights of *Gibraltar*, or, as it should be, *Gebal Tarec*, that is, *Tarec's Hill*, so called, saith the *Arabick* Geographer, from *Tarec* the Son of *Abdalla*, who having transported his *Barbarians* over the Streight, secured his Army with the natural Fortification of that place: *Geographus Arabs* 1 par. cl. 4.

But why *Alexander* should be called *Dbilcarnain*, or *Habens duo cornua*, *Scaliger's* reason is beyond exception, and which *Petavius* himself could not chuse but commend. *Alexander*, to raise himself a reputation of Divinity, suborned the Priest to intitle him the Son of *Corniger Ammon*: thenceforth the *Cyreneans*, who had formerly used to express this *Jupiter* horned in their Coins, transferred this honour to the Conqueror, and so the reputed Son, as the Father, was known by the name of *Corniger*; which when it came to the *Arabians*, was to be said as here it is, *Dbilcarnain*.

## CHAP. XII.

### *The Jews Æra.*

**A** *Alexander the Great* with his *Grecian* Army marching towards *Jerusalem* with all intention of Hostility, the High-priest and Levites came forth to meet him, all in their holy Garments. The King beholding this Reverend Assembly, made an approach himself alone, and drawing near to the High-priest, fell down and worshiped. The Captains wondering to see the Son of *Jupiter Ammon*, who had given command that all men should worship him, himself to fall down to a *Jew*, *Parmenion* drew near, and made bold to ask him the question: To whom *Alexander*; 'Tis not the Priest, saith he, but his God whom I adore; and who in his very Habit appeared unto me long ago at *Dim* in *Macedonia*, and encouraged me in my Undertakings for the Empire of *Asia*. This done, the King ascended the Temple, where, Sacrifice first done to God, the Prophecy of *Daniel* was brought forth, the High-Priest turning to that place which foretelleth of a mighty Prince of

*Græcia*



*Antiquitat. lib.*  
11.

*Grecia* that was to conquer the *Persians*; which, the circumstances well agreeing, the King readily applied unto himself, and so departed very well pleased, and full of hope, leaving the People to their ancient peace. So their Historian *Josephus*, and the Book *Taanith*, cap 9.

But it is added moreover by *Abraham* the *Levite* in his *Cabala*, that the High-Priest by way of acknowledgment made faith to the King, that all the Children which should be born that year to the Holy Tribe should be called by his Name; and moreover, that from the same Time they would henceforth compute their *Minian Stares*, or *Ara* of Contracts, &c. fol. 3.

### CHAP. XIII.

#### *Ara Dionysiana Philadelphi.*

*Ptol. l. 10. c. 4,*  
& 5. *Almagest.*

A Celestial Year is such an one as keepeth touch with the Sun, the Months whereof begin at his entrance into the Signs precisely, and especially serving for the Prognostication of the Season. Such a kind of Year *Dionysius* an Astrologer in *Egypt* set up, after the Example of *Meton* and others, (as by *Theon* 'tis noted upon *Aratus*.) The *Ara* whereof he fixed in the first year of the famous *Ptolemy*, surnamed *Philadelph.* 'Tis often cited in the *Almagest*, which also giveth testimony that this *Ara* began in the 463 of *Nabonassar's* *Thoth*, which was the fourth year of the 123 Olympiad, answering to the 4429 of the *Julian* Period, which was the 3665 of the Worlds Creation. The Cycle of the Sun was 5, and the Moon 2.

*Emen. Temp.*  
*lib. 5.*

But neither was this year of *Dionysius* meerly celestial, 'twas also civil, as *Scaliger* discovereth; yet of no greater use in History than to reconcile one place in that golden Book (as the same Author termeth it) of *Jesus* the Son of *Sirach*. That wise man saith, that in the 38 year when *Euergetes* was King, he came into *Egypt*, &c. But how could that be, saith *Scaliger*, seeing this *Ptolemy* reigned but 26 years? To say as some do, that he meant the years of his own life, or the life of *Euergetes*, is rather to excuse the Author, than interpret him. And therefore

therefore 'tis to be said that he referreth to the *Dionysian* Account, in the 38 whereof he might come into *Egypt* in the time of *Euergetes*. And therefore *Petavius* upon his *Epiphanius* first, and again in his *Doctrina Temporum*, had little reason to fall so foully upon the much-more learned Author of this, and many other admired Revelations.

## CHAP. XIV.

*Æra Hispanica.*

**J**ulius *Cæsar* in the fourth of his Dictatorship, appointed his *Dion* lib. 11. Mathematicians to the Correction of the *Roman* Year; which is the beginning of the *Julian* Account. The 283 whereof *Censorinus* saith was the 1014 of *Iphitus*, and that the 986 of *Nabonassar*. Therefore the *Julian* Account began the 703 of *Nabonassar*, which was the 4669 of the *Julian* Period, and 3905 from the Worlds Creation. The Cycle of the Sun was 21, and the Moon 14. Seven years after, and 38 before the Nativity of Christ, the *Spaniards* being brought under the subjection of the Empire, received also this form of Year, their *Æra* from that time forth bearing date from hence: which though it was the fifth of *Augustus*, yet the Style went in the Dictator's Name; and so the King *Alphonso* would be understood in his Tables, when he calleth this Term *Æra Cæsaris*, meaning the Dictator.

## CHAP. XV.

*Æra Asiæ Viçtorie, &c.*

**C**æsar *Augustus* having triumphed over *Antony* and *Cleopatra* in the Battel of *Actium*, τὸ κρητὸν πάντων μόνος ἔχων saith *Dion*, became himself to be a Monarch of the World, ὅτι καὶ τὸ αὐτοκράτωρ καὶ τὸ μονάρχης αὐτὸν ἔφη, &c. inasmuch that he gave command that the Empire should begin to compute their Acts from this days Atchievment; which was the second of September by *Dion*. It was the year of the World

3919, and 4683 of the *Julian* Period; as otherwise, and also by an Eclipse noted in the *Fæsti Siculi*, 'tis manifest: yet by the Decree of the Senate, this *Æra* was fixed in the destruction of *Alexandria*, which was taken *August* the 29 of the year following, 'twas the 16 *Julian* year, and the 294 from the death of *Alexander*.

Till this time the *Ægyptian* account measured by *Nabonassar's* year, consisting of 365 days, without any intercalation of the odd hours; in the place hereof the *Julian* form succeeded. And because the *Egyptians* called every day in the year by the name of some God, which were therefore called *ἡμέραι Θεῶν*, and every year of their *Lustrums* or *Quadriennals* in like manner, which were therefore called *ἔτη Θεῶν*, *Anni Deorum*, these years were henceforth called in honour of *Augustus*, *Anni Augustorum Deorum*, or *Anni Augustorum*, as 'tis recorded by *Censorinus*, who only mentioneth them by this Name.

This *Æra Aëtiaca* continued in use till the time of *Diocletian*, who having gained himself an Opinion of Wisdom and Fortune among his People, thought himself worthy from whom the Computation should now begin, which was done. It was therefore called by those of the Empire *Æra Diocletianea*; but by the Christians *Æra Martyrum Sanctorum*, from the great Passion of Saints in the 19 of this Emperor's reign, wherein more than one hundred forty and four thousand Christians suffered persecution in *Egypt*. Thus *Ignatius* the Patriarch of *Antioch* answered *Scaliger* by his Letters; *Vir, fæith Scaliger, quod doctiorem Oriens nostro seculo non tulit*. But the *Æra Martyrum* and that of *Diocletian* began at the same time, as *Christman* upon his *Alfraganus* proveth out of *Abull Hussuni* an *Arabick* Historiographer. And to assure the beginning of *Diocletian's* *Æra*, *Theon* upon the *Almagest* noteth an Eclipse of the Moon at *Alexandria*, *πρὸ τοῦ ἔτους Διοκλητιανῆς*, in the 81 year of *Diocletian*, and the 1112 of *Nabonassar*, *Ashyr* the 29, and 6 of *Phamenoth*: and this Eclipse, exacted to the *Julian* form, happened *Novemb.* 25, a little after midnight, in the year of the World 4313, and 364 from the Incarnation; the Sun was in the 5 of *Sagittary*. Therefore *Diocletian's* *Æra* was fixed in the 1032 of *Nabonassar*, which was the 284 from the Incarnation.

*Theon. Hyp. 6.*  
*in Prolem. Alm.*  
*p. 248.*

tion. Therefore as it is called *Æra Martyrum*, it referreth not to the Persecution in the 19 of *Diocletian*, but to that of his first year, wherein *Diodorus* the Bishop celebrating the Holy Communion with many other Christians in a Cave, was immured into the Earth, and so buried all alive. *Eusebius* in *Diocletian*.

This *Æra* is used by *St. Ambrose*, *Epiphanius*, *Evagrius*, *Hermannus Contractus*, *Bede*, and others. It stood in common Christian use, until the times of *Dionysius* the Abbot, who instead hereof brought in the *Æra* of Christs Incarnation; so that (as *Peter Aliac*, our *Bede*, and others) the Christians did not use to reckon by the years of Christ, until the 532 of the Incarnation: yet *Scaliger* may be seen, *De Emend. lib. 5. pag. 495. & pag. 496. & pag. 18. of his Prolegomena*.

Nor is it to be thought, saith *Christman*, that this *Æra Martyrum* was utterly abolished, except we mean it of *Rome*; for, saith he, 'tis yet in use among the *Egyptians*, *Arabians*, *Persians*, *Ethiopians*, and generally the Eastern men.

*Scaliger* saith it once and again (how truly I doubt) that it never was but as it still is used in the *Egyptian* and *Ethiopian* Churches. No doubt but that it was most proper to *Egypt* where it first began, for which cause it is called by the *Arabians*, *Teric Elgupti*, the *Æra Egyptica*. From the *Egyptians* the most part of the World received it, though the *Abassines* or *Ethiopians* in a directer Line, as whose Patriarch and Religion is subject to that of *Alexandria*. The *Ethiopians* call it the *Anni Gratia*.

## CHAP. XVI.

### *Æra Christi Nati.*

**D***ionysius* the Abbot, who, as we said, was Author to the World of accounting by this new *Æra*, infinitely more concerning than that of *Diocletian*, fixed the same in the 4713 of the *Julian* Period, which answereth to the 3950 year from the Worlds Creation; so that the *Anni Christi* were not in use of Computation till the 532 year after the Nativity, as it was fixed by *Dionysius*. This *Dionysian* Πνεῦς is the more accurate in Chronology find to be at fault, but not themselves agreeing

ing upon the difference. To say nothing of the Bishop of *Middleburgh*, who affirmeth that this *Æra* was behind-hand with the true Nativity 22 years, and that *St. Paul* himself had revealed this to him; though afterward he changed this opinion, *S. Paul* it seems not being in the right, and believed that this *Æra* was so far from being 22 years behind, that it was two years before-hand with the truth. *Capellus* labourereth to prove that it is a Metachronism of 6 years, *Kepler* of 5, *Decker* of 4, others of 3, *Scaliger* of 2, who demonstrateth, as he himself thinketh, that the first year *Dionysian* of Christ ought to be reckoned the third. Learned *Bunting*, one of the first who took this exception, demonstrateth that the difference is but of one year. He proveth it thus. Taking for granted out of *St. Luke*, that the thirtieth year of Christ is Synchronical to the fifteenth of *Tiberius*, he noteth an Eclipse of the Moon set down by *Tacitus* in the first year of *Tiberius*, the two *Sexti*, *Pompeio* & *Apuleio* *Coss.* This Eclipse hapned upon *Thursday* the 27 of *September*, in the 4727 of the *Julian* Period, which was the 3963 from the Worlds Creation. And seeing as most certain it is, that this Eclipse fell out in the first year of *Tiberius*, and that the 15 of *Tiberius* answereth to the 30 of our Saviour's age, it followeth, that the first of *Tiberius* was the 15 of our Saviour; and the first of our Saviour was the 4712 year of the *Julian* Period, one year sooner than the *Dionysian* Πνξis, or, as it may be, the very same; for 'tis doubted what *St. Luke* meaneth by *ὡς ἐστὶν γενεὴν ἁγέμενον ὧν* our own Translation rendreth, that *Jesus* began to be about thirty years old, &c. which considering, and that the first of *Tiberius* was but the beginning of a year, the difference may seem to come within compass of some reconciliation.

For the time of the year, the *Alexandrian*, and therefore the *Ethiopian* and *Armenian* Churches, deliver that our Saviour was born the 6 of *January*, the same day he was baptized; accordingly they celebrate both the Festivals in one day of the *Epiphany*: which for that it hath been of some standing in those parts, prevailed so far with *Casaubon*, as to forsake the more received opinion, but not considering how slenderly this Tradition pretendeth. Some question of old there was in the Church

Church of *Alexandria* (so their *Clement* reporteth) as concerning the day of this Nativity. To resolve this doubt, they observed this course: The day of his Baptism supposed, which as we, they held to be the *Epiphany*; they supposed also out of the fore-quoted place of *St. Luke*, that our Saviour was born and Christned the same day, for that he was 30 years old when he was baptized. Their conclusion therefore was, that our Saviour was born the sixth of *January*; which how consequent it is, I need not say. The forenamed Bishop of *Middleburgh* setteth down our Saviour born in *April*. *Beroaldus* thinketh he was born about the beginning of *October*. So *Scaliger*. *Calvisius* about the end of *September*. As for the day, saith *Scaliger*, *Unius Dei est, non Hominis, definire*: and *Hospienean* persuadeth, that the Christians did not celebrate the 25 of *December*, as thinking Christ was born then, but to make amends for the *Saturnalia*.

How much better had it been for these men to content themselves with the Tradition of the Church, than by this elaborate unfruitful search to entangle the Truth?

The Religion of this 25 day, though *Scaliger* say it, *non est nupera neque novitia*, 'tis Apostolical by the Constitutions of *Clement*, &c.

Nor doth *Chrysostom*'s Oration say much less. The *Carbo- Antiqu. l. 115.* *licus Armeniorum* in *Theorinus* Dialogue makes this good by ancient Monuments brought from *Jerusalem* to *Rome* by *Titus Vespasian*: or if this Authority could be rendred suspicious, we cannot elude the *Persian Ephemeris*, nor the Astronomical Tables of *Alcas*, in both which our Saviour is set down born the 25 of *December*. And truly the strange and rare position of Heaven at his Nativity doth not a little reinforce my belief, though otherwise not much given to admire matters of this nature; for *Cardan* finds it in the Figure of our Saviour, there hapned this day a Conjunction of the two great Orbs, which is of that kind which Nature can shew the World but once, except the World endure more than 4000 years.



## CHAP. XVII.

*Æra Passionis Dominicæ.*

**N**O less question hath been made about the Year of our Saviour's Passion, than that of his Nativity. Thus much is certain, That he suffered upon *Friday* the fourth of *Nisan*.

Not to take notice of the Acts of *Pilate* cited by the Hereticks in *Epiphanius*, *Clemens* of *Alexandria* delivereth, That our Saviour suffered in the 16 of *Tiberius*, and 25 of *Phame-notb*, which answereth to the 21 of *March*. But our Saviour suffered upon *Friday*, therefore the Dominical that year was E: but the 16 of *Tiberius* had 11 for the Cycle of the Sun, therefore the Dominical Letter was not E, but A: therefore either the Passion was not upon that day, or else it was not that year.

*Epiphanius* affirmeth that our Saviour suffered the 20 of *March*: but he suffered (as before) upon the *Feria sexta*, therefore the Dominical must be D; for otherwise *Friday* could not fall upon *March* the 20. This hapned *Anno* 19 of *Tiberius*; but the Cycle of the Moon for the year was 15, therefore the Pass-over that year was not celebrated *March* the twentieth, but the fourth of *April*, and *feria* not *sexta* but *septima*.

Many other forms of this Opinion are set down by the Ancients, but which will not endure the touch of these Characters.

*Phlegon Trallianus* noteth an Eclipse of the Sun the fourth year of the 202 Olympiad, the most horrible that ever was. No man ever doubted but this was that which the Scripture noteth at our Saviour's Passion, observed also by the Astronomers in *Egypt*, reported to have said these words, *Aut Deus Nature patitur*, &c. The Reverend Father *Dionysius* may be seen in his Epistle to *Polycarpus* and to *Apollophanes*, but who, when he saith that this was done by the Interposition of the Moon, doth not a little betray his Tradition: for the Sun and Moon were then Diametrically opposed, and the Moon her self totally

totally Eclipsed in *Libra* to the Antipodes of *Jernusalem*; therefore the Eclipse was supernatural.

The fourth year of the 22 Olympiad answereth to the 19 of *Tiberius*, and the 33 of the Nativity, which was the 4745 of the *Julian* Period, and 3982 of the World, in the 78 *Julian* year, and the 780 of *Nabonassar*; and because it was *Feria sexta*, therefore it was the third day of *April*, there hapning the very same day a natural Eclipse of the Moon in the 11 of *Libra*, which began at *Jernusalem* at 5 of the clock and 49 minutes in the afternoon. Therefore this day was exceeding terrible, for the Sun was totally once, and the Moon once totally, and twice Eclipsed.

### CHAP. XVIII.

#### *Hegira Muchammedis.*

**M***Abomet* having introduc'd a new Superstition, which the Men of *Mecha*, impatient (as all other, of alteration) resented not, was forced to fly that place. This Flight of his, or Persecution, as he had rather it should be thought, in allusion to that of *Diocletian*, and compliance with the Christians *Æra Martyrum*, [was called *Hegira Muchammedis*, that is, *Δωγμῆς*, or the Flight of the Persecuted Prophet. It fell out upon *Friday* the 16 of *July*, and 622 of the Incarnation, beginning (as their years are Lunar) from the New Moon of that time, but which they account not as others from the Conjunction it self, but from the Horning; which is the cause why they set up in their Steeples a Crescent, as we a Cross in ours. From this *Æra Fugæ Muchammedane*. they reckon their years.

### CHAP.

## CHAP. XIX.

*Æra Jeshdagergica.*

**T**HIS *Æra* was fixed, saith *Albumazar*, *Anno Hegire* 11, *Rabie prioris* 22. *fer.* 3. which answereth to the 16 of *June*, *Anni Christi* 632, so called from *Jeshdagerd* the last *Persian* King, in whom that Empire, saith *Haithon* the *Armenian*, was lost the same year of our Lord unto *Oshmon* the *Saracen*; to be reckoned not from the Inauguration, as *Alphraganus* and *Isaac* the Monk, and some others, but from the death of *Jeshdagerd*.

The *Persians* begin their Year at the Vernal *Æquinox*, accurately observing the Suns entrance into the first Point of *Aries*, which day they call *Neuruz*, that is, *Novus dies*, from *Ruz*, which in their Tongue signifieth a day, and *Nen*, *novus*, new; entertaining this time with a great solemnity, which they hold so sacred, that no Matrimony there is accounted legitimate, if not contracted in the Spring.

Now because the *Egyptian* year, to which that *Æra* did apply, still anticipated the Suns motion, and gave an unjust account of the *Æquinox*, the Sultan of *Corasán* or *Mesopotamia* appointed eight of the most learned *Astrologers* of that age (amongst whom *Abensina* or *Avicen* was one) to make an exact determination of the Tropical year, which was done as they could. This new form was fixed in the *Æquinox* observed by them, the Sun entering the first Point of *Aries*, *Thursday* the 18 of *Pbrurdin*, at two of the clock in the afternoon, in the 448 year of *Jeshdagerd*, and 471 of the *Hegira*, which was 1079 of the Incarnation according to *Dionysius*. The Cycle of the Sun was 24, the Moon 16.

This *Æra* from the Style of the Emperor was called *Gelulæa*, that is, *Æra Augusta* or *Imperatoria*, as that word signifieth in the *Persian* Dialect.

## CHAP. XX.

*What is Proleptical, and what Historical Time.*

**H**ISTORICAL Time is that which is deduced from the *Æra Orbis Conditi*. Proleptical is that which is fixed in the Chaos: The *Jews* call it *Tempus Tobu*, as the Chaos is called by their *Moses*, Gen. 1. So the New Moon which they suppose to be upon the second of the six days, that is, if the Luminations had then been, they call *Novilunium Tobu*, for that as yet there was neither Sun nor Moon.

The first Example of Proleptical Time was given by the Greek Church, who in their Computations follow the Holy Scripture of the *Septuagint*. Therefore their *Æra Orbis Conditi* is fixed in the 5500 year *Ante Christum Natum*. Their more artificial men, perceiving that this vast Epilogism was good for somewhat else besides the measuring of Times, applied it to the Characters, and they found that divided by 19 and 28, it gave the Circle of the Sun and Moon; but divided by 15, it gave not the true Indiction; therefore they added 8 to the sum, and so it became a Technical or Artificial Period, comprehending the three Characters: and because it supposed 8 years of the *Tobu*, it was Proleptical; but which the times following not considering, reckoned Historically, as if the *Æra Orbis* had then been fixed; but are thus to be corrected.

This Account is used by the *Maronites*, *Grecians*, and generally by the Eastern Church: It is called *Æra Græcorum*, or more properly *Periodus Constantinopolitana*, from the Seat of the Empire, where it may seem to have been devised.

By this Example *Scaliger* made up his *Julian Period*, which it self also, as this, consisteth of Time partly Historical, and partly Proleptical.

## CHAP. XXI.

*Considering the Causes of that infinite Variety which is found to be amongst Chronologers.*

**F***ederick Hufman*, in his *Epistle to the Elector Palatine*, reckoneth up forty several Opinions concerning the Connexion of those two famous *Æra's*, this of *Christi Nati*, and that other of *Orbis Conditi*. And I doubt not but this diversity might be redoubled, if any body would undertake that such frivolous pains.

The extremest variety is that of the *Greek* and *Hebrew* Scripture, making a difference of 2000 years; and occasion justly taken by some equally to disparage the authority either of the one or the other. For it cannot be but that this Epilogism must be detracted from the *Hebrew*, or superadded to the *Greek*, there being no mean way of reconciliation. But certainly, the *Hebrew* (though I hold it not so every ways incorrupt, as if not one jot or tittle of the same suffered the common fate of time, yet) I believe to be the Original, and by the incredible diligence of the *Masora*, subservient to the greater providence of God, to retain more of its own purity, than any other Scripture whatsoever; and therefore that it resteth in the *Greek* Translation, to account for this difference. Yet neither do I think that choice Assembly so neglected by God in a matter so importantly cared for by him, as to recede so foully from their Original.

I rather cast this corruption upon the dregs of Time, assuring my self that this imposture was put upon us by the *Hellenists*, those among them who affected that ancient Heresie of the *Chiliasis*; the conceit whereof I affirm to be the occasion of this corruption.

Other differences in that Connexion have these lesser Causes.

That Prophane History make no certain account of Time before the Olympiads.

That

That in the *Roman* affairs (a most important piece of History) the Consulships are not Registered in the *Fasti* with that distinction and care as was necessary; experience whereof hath been made by the industrious examinations of *Onuphrius* and *Cuspinian*.

That the Historians themselves generally did not consider so much the designation of Time, otherwise than with a reference to their own *Æra's*, which were but uncertainly fixt.

That many of them wrote not the History of their own Times.

That some of them took liberty to relate those things inclusively, which others relate exclusively.

That several Nations reckoned not by the same form of years. That all Nations not Christian affected an opinion of greater Antiquity than their own beginning, endeavouring therefore to leave the Story of their rising as uncertain to Posterity, as possibly in them lay. So the *Egyptians* tell us of *Heroes* past, who by their reckoning reigned long before the World was made; which they say with as much credit, as the *Indians* tell us that they have out-liv'd four Suns already, and that this which we have is the fifth from their beginning: To say nothing of *Janbazar*, *Tsareth*, and *Roani*, men that lived before *Adam's* time, as the Book *Heubattish* makes report, and that one *Sombascher* was *Adam's* Tutor.

But the greatest cause of all is, for that professed Chronologers of our own times, such as *Funccius*, *Beroaldus*, *Bucholcer*, nay, *Satian*, *Baronius*, *Torniellus*, and *Gordon* themselves were altogether unacquainted with any Artificial way of this Work, not knowing how to make application of Natural and Civil Characters to the assuring of Times. One of the first who began to know what was to be done in this matter, was the most learned and perceiving *Mercator*, who instituted a Chronology by way of Demonstration Astronomical. To this beginning, something by *Crentzeim* was added; but very much more by *Bunting*, the Author of a most elaborate Chronology, demonstrating by the Characters of Eclipses the Sun and Moon's Circles, and with Calculation of every Eclipse since the World began.



But this Art hath received greatest perfection from that excellent work of *Scaliger*, *De Emendat. Temporum*, upon whose grounds *Calvisius* hath erected a most incomparable Chronology for demonstration of Time by Eclipses, and Cycles of the Sun and Moon severally applied to every year; yet wanting so much to accomplishment as may seem to be added by the incredible pains of *Helvicius*, who excelleth *Calvisius* (though otherwise excelled by him) in Synchronisms infinitely added, and the application of the *Julian* Period, which why *Seibius Calvisius* should not measure, is very much to be marvelled. These two therefore put together, make up Chronology every ways absolute, and brought to such a perfection as needs not to be added unto: for though I doubt not but that even those also are sometimes failing, as for some other necessary and unavoidable defects; so also for that they are not thoroughly advised whose Tables Astronomical they best and most securely may follow; yet I assure my self, the difference caused by this is but very small and insensible, that it cannot be much amended, though never so much care should be taken; and that by tampering it may be made much worse, as by the learned, infinite, and equally unprofitable pain of *Petavius* is too well known. Therefore good it were that Chronology, brought to this degree of complement, might expect no extreamer hand, but being stamp't with the impression of some Publick Authority, might go current in general Opinion, without farther clipping or defacing, upon whatsoever specious and pretending Reformatiōns.

## CHAP. XXII.

### *Of Canon Chronological.*

THE designation of Time *secundum intervalla*, the Chronologers call *Canon*: which if it set the *Æra's* down singly, is termed *Canon* *ἡμετέριος* if it make a Connexion of them, *ἡμετέριος*.

An Example of the first is,	
From the <i>Æra</i> of the <i>Julian Period</i>	<i>Anni</i>
Unto that of <i>Orbis Conditæ</i>	764
Unto the <i>Universal Deluge</i>	2419
Unto the <i>Birth of Abraham</i>	2711
Unto the <i>Destruction of Troy</i>	3530

An Example of the second is,

The Creation fell out in the 764 of the *Julian Period*. The Flood came upon the Earth *Anno* 1656 of the Creation, and 2420 of the *Julian Period*. Our Saviour Christ was born *Anno Mundi* 3949, *Anno Period. Jul.* 4713, *Olympiad* 194, and 748 of *Nabonassar*.

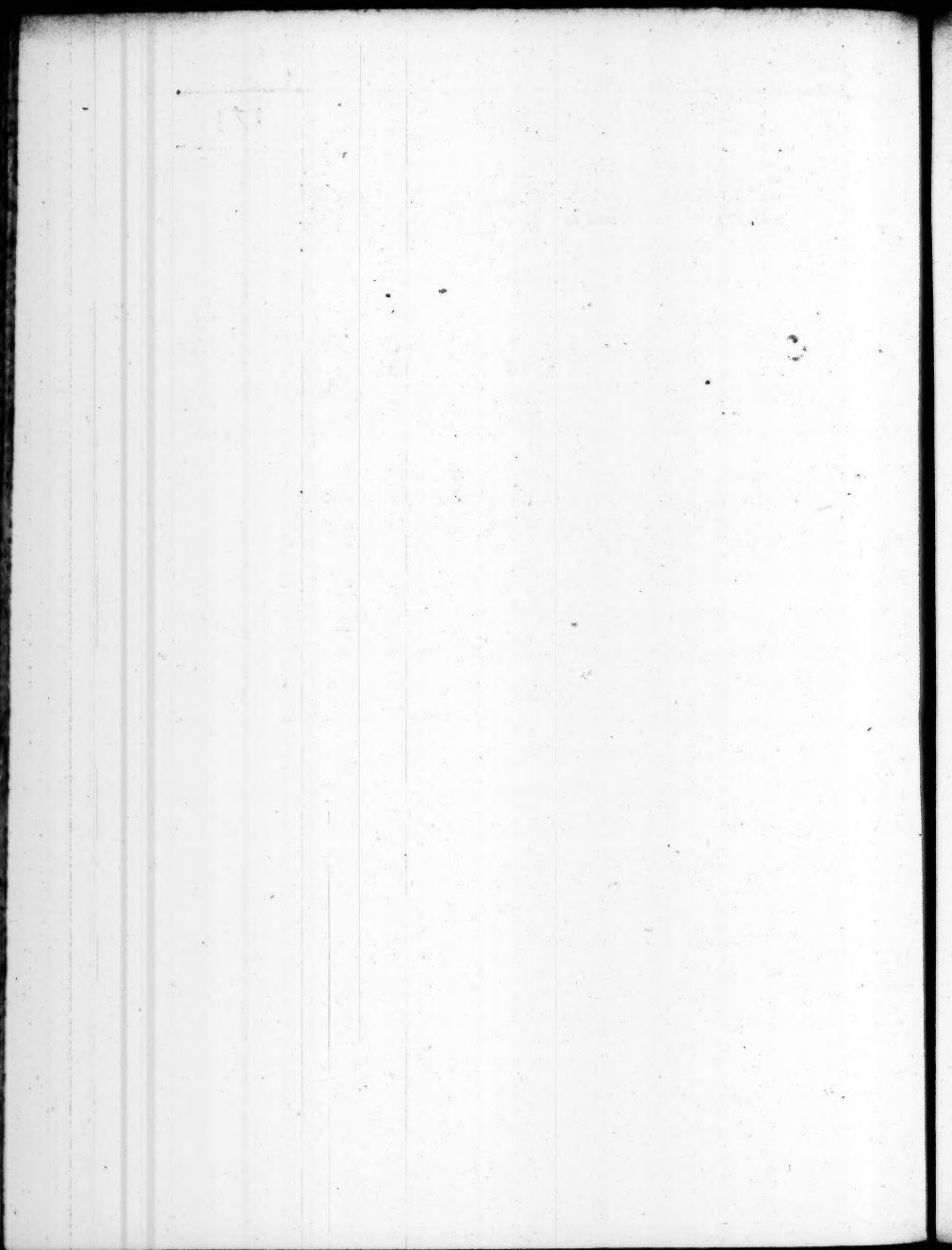
• This Connexion of things is called *Synchronism*, whether it be of the Intervals themselves, or together with the Story.

An Error committed herein is called *Anachronism*: and either faith too much, and that is a *Prochronism*; or too little, and that is a *Metachronism*.

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FINIS.

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THE  
Assyrian Monarchy:  
Being a Short  
DESCRIPTION  
OF ITS  
Rise and Fall.

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BY  
JOHN GREGORIE,  
Master of Arts of *Christ-Church in Oxon.*

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THE  
**Assyrian Monarchy:**  
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*Monarchy*, as the Philosopher discourseth in his Politicks, is the Government of one man over many. According to the degrees of this Principality, the word *Monarchy* is equivocal; in the prime meaning intending *The Lawful Absolute Rule of some Prince, either Elected or Succeding, exercising Dominion corresponding with the Law of Nature, and the Right of Nations.* Thus his Sacred Majesty is a Monarch or Sole Governour within these his Realms.

In a wider and unjust sense, *A Monarchy* is taken for *The peremptory Authority of some Mighty Potentate, whose Right and Title for the most part is his Sword;* or if he succeed, 'tis in the Ambition and Tyranny of his Progenitors, by which he usurpeth Power where he pleaseth, striking into the hearts of Men rather the fear than the love of him,

A a

whereby





the ancient Greeks only Eratosthenes attained, as he is introduced by the Scholiast of Dionysius the Alexandrian, a Geographical Poet; his words are, Ἰσὶον ὅ, ὅπ' ἔστι τὸ παλαιὸν ὄρεα τῶν Ἑγετοδίνων Ἀσσυρίαι οἱ Ἀσσυρίαι λέγοντο, καὶ ἐκείναι τὸ Ἀσσυ. Among the modern Suidas hath embraced this conceit there where he pleaseth to retract his own, in the word Ἀσσυρίαι. So also amongst many others Gemma Frisus for the Latin Writers, in his 22 Chapter of the Division of the Earth; from the Jew Josephus, who also favoureth this Assertion. The Etymologist therefore, whoever he were, hath deceived himself in assigning the Etymon of this word Assyria, while he forgeth this distinction between it and Syria; that Syria should be that part of Asia which was overwhelmed in the Deluge, and was therefore so called διὰ τὸ σύρεισθαι κατὰ λυσιμῶν, (which also are the words of Hesychius) but Assyria, saith he, was that part which having escaped the Flood was so called from α the Participle Privative, διὰ τὸ μὴ σύρεισθαι κατὰ λυσιμῶν. But this is a Fable befitting the Greeks, whose Nation hath been seriously taxed by its own Authors for their luxury of invention in fabulous Discourses.

Καλέϊ Συρία  
διὰ τὸ συγλυβαί  
αὐτῶν ἀπὸ τοῦ  
κατὰ λυσιμῶν,  
&c. Vide Etymologicum magnum in voce Ἀσσυρία, Hesychius in voce Συρία.

In the next place we are to free the Description ensuing from the equivocation and ambiguity of the word Assyria, which is sometimes taken for it self, at other times for the whole Region of Syria; in that sense comprehending in it more than it self, to wit, Palestine, Syrophœnicia, Syria, Damascena, Arabia, Mesopotamia, Babylonia, Chaldaea; sometimes more, sometimes less, according to Strabo and Pliny, and many others. But our Master Ptolemy, to deliver the Delineations of the World from the ataxy and confusions of the Ancients, dealt more accurately in his Observations. He therefore in his first Chapter of the fifth Table of Asia describeth our Country in this manner; Ἡ Ἀσσυρία περικεῖται ἀπὸ μὲν Ἀραβίων τῶν ἐν ἡμετέροις Ἀραβίαις μέσσι, καὶ τῶν Νισαίων τῶν ἐν ὅροις καὶ Ἰσλαμῶν, Μεσσηταμῶν, καὶ τῶν Τίσιων ποταμῶν μέσσι καὶ μεσσηταμῶν, Συρανήν καὶ ἀνατολῶν, Μηνδίας μέσσι, &c. In which Description Ptolemy hath vindicated this Country to her proper Limits, aptly sequestering

Ptolemaeus Asia, tab. 5. cap. 1.

Assyria from the rest, comprehending the Country within the confines of the great Armenia upon the North, Mesopotamia upon the West, Susian upon the South, and Media towards the Sun-rising. The chief of Ptolemy's followers in this are Dominicus Marius Niger, in his Geographical Commentary upon Asia; whose words I forbear to insert, because they are but the meer Metaphrase of the Description already given. Besides him \* Vadian hath done the like in the Chapter which treateth of the situation of Assyria. So also Gemma Frisius in his 22 Chapter of the Division of the Earth; and Marcianus Heracleotes, who in the Description of Susian the Province thus writeth, *ἡ βορρῆς ὁρίων ἐστὶν Ἀσσυρία*. He saith that the North limit of Susian is Assyria; and Ptolemy had said before, that the South limit of Assyria was Susian. The Agreement of these Authors I oppose to the distraction of others, in reading whereof diligent heed would be taken of the ambiguity of the word Assyria, lest the Reader, not being sufficiently cautelous, might haply be then least acquainted with the Country, when he hath travelled most about it.

\* Pag. 159.  
Tigvina editio.

Marcianus Heracleot. in cap. 22. & Evagrius.

Longitudo & Latitudo Assyriae.

\* In the assigning Geographical Longitude we find an observable difference: The Moderns account from the Isles called Azores, guided by the Variation of their Compass: The Arabians account from the Pillars of Hercules, or the Streights of Gibraltier; Titus Abulfeda; some also from Arius under the Line, and others otherwise: but Ptolemy from the Fortunate Isles, and him here we follow.

The Latitude of Assyria is Northern, cutting off from the Equinoctial towards the Pole Artick an Arch of a greater Circle, containing about 5 Degrees. and  $\frac{1}{4}$  from the 34 Degree to the 39 and 20 Scruples. The Longitude accounted in the middle Line from the Great \* Meridian of the World, is from the 78 Degree to the 84. In assigning this Position, we have rather inclined to Ptolemy, than the modern Conjectures of later Writers; for though Instruments be more exact, and mens Experience more universal, yet what shall all that do, *cum jam seges ubi Troja fuit, & Ninus in ipsa Nino requiratur*; when 'tis brought to such ruin, that if the Founder himself should rise again, Ninus would scarce find Nineve, though he sought it in it self. According therefore to the Longitude and Latitude assigned, the site

Arabians account from the Pillars of Hercules, or the Streights of Gibraltier; Titus Abulfeda; some also from Arius under the Line, and others otherwise: but Ptolemy from the Fortunate Isles, and him here we follow.

of this Country is in the North part above the Torrid Zone, between the *Tropick of Cancer* and the *Arctic Circle*, under and about the fourth Clime; the longest Day being some 14 hours and one second part. This Situation is approved by Rabbi *Abraham* in his Description of the Climes; his words are these, החלקים הדרומיים מהחורף ממזרח חמש עשרה שעות עד כדחילו מעלה מארץ חמשה לפניה צפון ויומי י"ד שעות וחצי ונוצת אר that is, *The fourth Clime beginneth at the end of the third, to the Latitude of 36 Degrees of the equal Line in the North portion, and his day is fourteen hours and one second, and passeth through Assur.* So far the Rabbin. We conclude therefore, That the Position of this Region is an Oblique Sphere, whose *Phænomena* are these: They enjoy *Equinox*, both a Vernal and Autumnal Equinox, the Sun being in *Aries* and *Libra*. Their site is in the South part of the North Temperate Zone, therefore their Air is pleasant. The Sun never culminates in their Zenith Point, that being placed beyond the *Tropick of Cancer*, which is the extremest Circle of the Sun's Motion in his Northern Declination. And because the Opticks teach, that every opacous Body projecteth his Shadow to a part directly opposit to the Body luminous, therefore the Sun being either in the Northern or Southern Signs, their Shadows are never directed to the South, but contrariwise: therefore they are *Heteroscii*. Lastly, they have the *Pole Arctick* always elevated, and the *Antarctic* always hid.

For the Astrological site of this place, it is comprehended within the first Quadrant, in the part Oriental and Meridional, and is therefore subject to the second Triangle, under the Dominion of *Taurus*, *Virgo*, and *Capricorn*, the Planetary Lords being *Saturn* and *Venus*, Oriental; in regard of whose Rule in that earthly Triplicity, the Inhabitants must needs be of a disposition wanton and lascivious, in Apparel gorgeous, in Religion Idolaters. And because the *Assyrian* in special is subjected to *Virgo*, and her influence is Mercurial, therefore her Inhabitants must be great Astronomers. Thus *Ptolemy*, *Cardan*, &c. But whether it

be

be so or no, let their Ghosts dispute before *Minos* and *Rhadamanthus*. Thus much is certain, That the Manners of the ancient Inhabitants most aptly correspond with this Prognostication; and if any urge the contrary at this day, these Authors may easily find an Answer, That besides the Translation of the *Perigæum* and *Apogæum* of the Planets, the Precession of the *Æquinox*, and the Suns lesser Eccentricity, 'tis apparent that the Signs in the eighth Sphere have forsaken their places in the First Mover; *Aries* now being in the *D. decatemory* of *Taurus*, and *Pisces* in the place of *Aries*.

And so much may suffice for the general Application of Theoretical Geography to the Practical Description of this Country.

Before we enter the particular parts, our Discourse shall tread a while upon the Borders; where first on the North part we meet with the *Armenian* Mountains, which might have been slightly passed over, but that they shew the place where once *Noah's Ark* rested. That it rested in *Ararat*, or *Armenia*, *Moses* beareth witness; that it rested in that part of *Armenia* wherein we have placed it, may be a Conjecture not without probability, because *Ptolemy* placeth the Country *Gordiena* directly upon the North, adjoining in situation to these Mountains. Now that Country was so called from the *Gordiean* Mountains, upon which the Ark rested, as is approved by a double Paraphrase of two ancient *Chaldeans*, *Jonathan* the Son of *Uziel*, and *Onkelos*; the one translating that Text of *Moses*, to wit, **הרי אררט** *the Mountain of Ararat*, by **קרוו** *Cardu*, the other by **קרדון** *Cardon*; both intending the *Gordiean* Mountains, (whereof *Strabo* and *Curtius* discourse,) *Elias* also in his *Methurgeman* allowing their Interpretation.

Of these Mountains *Stephanus* maketh mention in his Book *de Urbibus*. So also *Elmarinus* the *Arabian*, translated by *Erpenius*, and another of that Nation whose Name is unknown, cited by *Schickard* in his *Taric* of the King of *Persia*. The later thus writeth, **وهو المتيوني**

**الذي**

**הרי אררט**  
**הרי קרוו**  
*Elias in Methurgeman.*



אלני המעקום גליה ארמניא ספינה —  
 פ אלני גליה חנוך that is, This is (Mount) Godius,  
 upon which that ship rested, that ship of Noach, on whom be  
 peace. But whereas this Author calleth the Mountain Godi-  
 us, Schickard admonisheth that it is an error of the Tran-  
 scriber, who in stead of Gordi writ Godi.  
 It is apparent then that the Ark abode upon the Gordian  
 Mountains; but where, or upon which, that is yet doubt-  
 ful.

Rabbi Benjamin Tudelensis, who travelled through all  
 Parts to visit his Country-men the ten Tribes dispersed,  
 giveth notice in his *Itinerary*, that the place where the Ark  
 rested is four miles distant from Gezir Ben Omar, and that is  
 an Isle situate in the midst of Tigris, at the foot of the  
 Mountains of Ararat. The Armenians also design the place,  
 urging Tradition for a certain Mountain heretofore called  
 Gordie, but now Gibel Noe, as Andrew Thevet intimateth in  
 these words;

משם שני  
 ימים לנזיר  
 בן עמר  
 נחוא בחור  
 נחר חוקק  
 לרגלי הרי  
 אררט כחרד  
 דג מים  
 יול למקום

גבר שחר שם חביר נוח ונר Rab. Benjamin in Itinerario, citante Schic-  
 kardo.

Au reste quelques Chrestiens Levantins, entre autres, les Ar- La Cosmogra-  
 meniens & Caspiens, maintiennent que ceste Arche s'arresta en phy universelle,  
 la montaigne que l'on nommoit jadis Gordie, à present dit par livre 8. c. 15.  
 aucuns du pais, Gibel Noe.

We have also those among the Moderns who have pla-  
 ced this Mount under a peremptory Longitude and Lat-  
 titude, as a thing ordinarily known: yet, for ought I per-  
 ceive, Posterity in this hath obtained of Antiquity nothing  
 more than the very name, and that is βᾶεις, by the testi-  
 mony of Nicolas of Damascus, not Lobar, as Epiphanius; Josephus, 'Ap-  
 though Junius would correct the other by this. It was cal-  
 led βᾶεις from בירת birath, which in the Armenian Tongue  
 signifieth properly any stately Edifice, such as this vast Ves-  
 sel might seem to be. In after-times 'tis like they called  
 their Ships by the same name, and thence the Greeks tra-  
 duced



duced the same signification; for so *Snidas*, *Hesychius*, and the *Etymologist* conceive of this word βᾶεις, that it often is taken for πῶλον; and therefore *Lycophron* in his *Cassandra* calleth the *Argonavis* αὐτόεργον βᾶειν.

*Scaliger in Notis ad Fragmenta*, pag. 4<sup>o</sup>.

In this conjecture, that it may pass the better, know that great *Scaliger* hath born his part, as the Reader may find in his Notes upon the *Greek Fragments*, added as an Appendix to his admired industry in the Emendation of the *Times*. Thus much shall suffice for our abode in the North of this Country, where the Reader may pardon our long tarrying, for *Noah's* sake.

Ἰοίδωρ Θ. Χα-  
ελνύθ.

Upon the East, as was said, this Region is bounded by the *Medes*, in special by the Mountain *Zagros*, whereof a most ancient Geographer maketh this mention; Ἔτε ὅρθ· ὁ χα-  
λῆ) Ζάγρθ, ὅθρ· ἰεῖζει τῷ Χαλανίτῳ χέρον, καὶ τῷ ἥρ Μήδων, &c.

Σῦσα ἢ πόλις  
ὑπο ἥρ· ὅθρ·  
πρυμότων  
κρίνων, ἢ ἀπὸ  
τῶ ἱπποσίμων  
ἔν) αὐτῷ.  
Σύσαν γδ ὑπο  
Σύρων ἢ ἱπ-  
πον λέγοντες,  
*Etymolo.*  
Κληθῶσαι ὅ  
τῷ Σῦσα, φη-  
σιν Ἀεσιόβη-  
λθ· καὶ Χάρης, διὰ τῷ ὀρεσιότητι τῶ τόπῳ· Σῦσαν γδ ἔν) τῇ Ἑλλῶν φωνῇ τὸ κεί-  
νον. *Atheniens.*

Upon the South we shall find first *Susian*, the Province so called from the Metropolitan City *Susis*, which the *Etymologist* saith might be derived from *Susis*, signifying in the *Syrian* Tongue a Horse, for that this place afforded good Horses. Indeed Νῶδ in the *Syriack* signifieth so: But his other conceit is more probable, that it was so called from the Lillies which grew thereabout, as *Aristobulus* and *Chares* most aptly determine in *Atheniens*: this only is their Error, that they say Σῦθ signifieth a Lilly in the *Greek* Tongue, whereas they ought to have said in the *Hebrew*, for the *Jews* indeed call a Lilly ἱων *Shusan*: and therefore was this place so called, διὰ τῷ ὀρεσιότητι, for the pleasure of the place, because of so many Lillies wherewith it was most naturally and pleasantly beset.

Here the Kings of *Persia* kept their Courts in Winter, because the Region hereabouts was then most temperate; though in Summer it was so extreemly hot, that when the Sun was in the Meridian, the Lizards and Serpents could not pass by the way, but were stricken dead with the extraordinary fervor which the Sun-beams projected, being multiplied

tiplied more strongly by the reflection of certain Mountains not far from thence, as *Strabo* the Author most probably persuadeth; who also addeth, that for this cause the Inhabitants were forced to make Earthen Floors upon the tops of their Houses the depth of two Cubits, for no other reason, but to free themselves from the intolerable heat. *Strabo ibid.*

By this City ran the River *Ulai*, as *Daniel* calleth it. *Pto-* *Pliny, Hero-*  
*lemy* and *Pliny* write *Euleus*; no great error: It was also  
called *Choaspet*, because that runneth into it. This River  
was venerable in the opinion of the Kings of *Persia*, who al-  
ways drank of this Water where-ever they were. *Rabbi*  
*Benjamin* hath observed, that in his time among the Ruins  
of *Elam* stood *Susan* the Castle, in time past the place of  
*Ahasuerus*, having yet many fair and goodly Buildings from  
the days of old. He noteth also that he found there 7000  
*Jews* in fourteen Synagogues, there being before one of  
them erected the Sepulchre of *Daniel* the Prophet. Thus  
*Rabbi Benjamin*; in whose days it seemeth, by what he  
saith afterwards, that the River was built upon on both sides,  
and the City divided into two parts, that dissevering them  
both; whence it came to pass in after-times that the one  
part by reason of Commerce thriving more than the other,  
it was superstitiously imputed to *Daniel's* Tomb, which the  
richer part then kept: this fond conceit once set abroad,  
caused great Emulations; and in fine, to compose the de-  
bate, *Singar* \* *Shach* commanded that the Tomb should be  
displaced, and set upon the Bridg in the midst of the River  
*Ulai*, that so both parties might enjoy their vanity with  
an equal participation. Not far from *Susis* we have placed  
the Plain of *Dura*, where *Nebuchadnezzar* erected the Golden  
Statue, that stately Trophee of his Idolatrous Worship.  
Thus *Junius* hath noted upon that place in *Daniel*, c. 3. v. 1.

*Strabo*, li. 15.  
*Geogr.*

*Pto-* *Pliny, Hero-*  
*lemy*, *dotus, Maxi-*  
*mus Tyrinus.*

כחוד  
חרבותיה  
שושן  
השירה  
והזמן  
אדמו  
המלך  
השורש  
יש בו בנין  
נדר ויפה  
מימים  
קדמונים  
וכהשבעה  
אלפים  
יחודי  
וכהארבע  
עשר  
בנסות  
לפני כנסת  
האחת קבר  
של דניאל

*Benjamin in*  
*Itinerary,*  
*fol. 20.*

\* *Shach*  
with the *Per-*

*sians* and *Arabians*, and the neighbouring Inhabitants, signifieth a King; from whence  
is derived that form of Speech which we use at the Chess-game when the King is ta-  
ken, to wit, of *Shach Mat*, commonly *Check Mate*, which in this Lan-  
guage signifieth, The King is dead. *Schickard in Tactic Regum Persar.*

Babylon.

Next unto *Sufian* also upon the South is placed the Land of *Nimrod*, or *Babylonia*, and therein not far from *Tigris* the City *Erec*, which *Ptolemy* in a pardonable error calleth *Aracca*. From hence passing over the River, we draw near to that pregnant Relique of the new Worlds ambition, *Babel* by name; so called from the event of that, because there their Language was confounded. For so the *Hebrews* intimate by the word *Babel*; a word which in our mother-tongue we yet retain from our *Saxon* Ancestors, as they from *Askenaz*; for when we hear a man speak confusedly, we say he babbles. The foundation of this City was laid in *Nimrod's* pride, and therefore must needs have a fall; and the fall thereof was great. Upon these ruins King *Ninus* built again, but with more humble intentions, and more happy proceedings. *Semiramis* continued the work, and enclosed all with a Wall of that height and thickness, that we shall hereafter in her Life make bold to ask the question whether 'twas hers or no, in the mean time doubting lest it will prove too great a Work for a Woman.

ὅς τ' ἐκεί-  
ταρος ἐστὶ  
ὑπερὸν μετ'  
Ἀλεξάνδρου  
διελάντων εἰς  
τὴν Ἀσίαν πᾶσι  
ἐνέγκεσαν  
περιακτοῦν,  
(σταδίων) ἐξή-  
κοντα καὶ πέντε,  
καὶ περὶ σταδίων  
ὅτι ἐστὶ ἰσχυρὴ  
ἡμερῶν εἰς τὴν  
ἐπιτολίμην  
τὴν ἰσχυρὰν  
κατασκευάζει.  
Διόδοτος βιβλ.  
β.

Herodotus

said, the Wall was 12 of the Kings Cubits in thickness: Q. Curtius, 32 Foot in thickness. Qu. Curt. l. 5.

ers ten Foot higher than the Wall. To approve what hath been said concerning this spacious City, hear what the great Philosopher discourseth in the third of his Politics, that Babylon was so wide and ample, that three days after it was taken one part of the City knew nothing of it. The Buildings in this Place were not continued to the Walls, nor to themselves; and if there had been no more society among the Inhabitants than there was among their Houses, they had scarce e're come together; for their Dwellings were all asunder. But the reason was politick, to avoid the fury of Fire, and undergo a Siege in War; for the Waste which lay between the Houses in time of a Siege was sown, and the Increase sufficient to maintain themselves within themselves: by reason whereof it was impossible to win this City; for against a Famine they had thus provided; and other way there could be none, for the Wall of the City was an impregnable Fence against the strongest Rampiers. And hence it was that Darius could not attain to the Conquest of Babylon without a famous Stratagem, as Justin relateth out of Trogus Pompey. This City opened it self at an hundred Gates, and those all of Brass. In the midst of the City upon the one side of Euphrates stood the King's Palace, a stately and sumptuous Structure: on the other side of the River likewise in the midst stood the Temple of Jove Bel; and in the midst of that were erected seven lofty Towers upon the eighth, that being a Furlong high, and as much in breadth. From the top of this Tower the Chaldeans made their Astronomical Observations, as the Noble Tycho in his Uraniburgum. In this Temple was placed the Golden Image of Jupiter, which was to be seen in the days of Diodorus the Sicilian, in height forty Foot.

Τοιαύτη ἦν ἡ πόλις  
ἐν τῇ Βαβυ-  
λωνίᾳ καὶ πᾶσι,  
ἥτις ἔχει πάλ-  
λον ἔθνος ἢ πό-  
λεως, ἥς χάρι-  
σιν ἑαλωμένοι  
τεταμέναι ἡμέραν  
ὅλην αἰδέσθαι τὴν  
μῆσιν· ὅτι πόλις  
αὕτη. Πολιτικῶς  
βιβλ. γ'.

Justin. lib. 1.

See in Tycho's  
Astronomic. E-  
pist. the de-  
scription of  
this Uranibu-  
rgum.

We have reserved for the last place that bold attempt of art in the Horti pensiles, that pleasant Paradise which the Syrian King planted upon the Battlements of a Tower, the top whereof was the Base of the whole Work: the foundation of the Garden was laid in Stones; above that were placed in Hurdles compacted together with slimy Sulphur,

phur, these were covered over with Brick, and that overlaid with Sheets of Lead, upon which was cast abundance of Earth manured with that dexterity, that Plants grew there as properly as in their native soil. Strange indeed it was to see a Wood upon the top of an House, and that Trees rooted in Stone should grow 50 Foot in height; and yet the credit hereof hath an interest in the best Authors both among the *Greeks* and *Latins*. And this was once the flourishing Estate of *Babylon*, that fiery Furnace in which it pleased God to dissolve the hardest hearts of the most refractory *Jews*. But now *Bel* is bowed down, and *Nebo* stoopeth; no *Arabian* pitcheth his Tent there, nor Shepherd his Fold; but *Jim* crieth in the Palaces, and the Houses are full of *Obim*; the Ostriches dwell there, and the Satyrs dance there.

Isa. 13. 19.

Mesopotamia.

Thus leaving *Babylon*, the Beauty and Pride of the *Chaldeans*, we come unto *Mesopotamia*, which bordereth upon this Country South and West. This is called in Scripture *Aram nabaraim*, that is, *Aram* between the two Rivers, to wit, *Tigris* and *Euphrates*. Here *Abraham* sojourned at *Carra*, famous for the Fight of *Crassus*. This also was the Country of *Laban* the Syrian.

L. Florus.

Further West *Tigris* boundeth *Assur*; *Moses* calleth it *Hiddekel*, which *Rabbi Chimchi* derives from *ח* and *ק*, either, saith he, because the Waters are of a sharp taste, or else because they are of a swift Course. The *Chaldeans* call it *Diglatb* *דגלת* the *Arabians* *ألدغلات* *Aldiglatb*, all for the same reason: for the word *Diglatb*, or *Diglito*, as *Pliny* hath preserved it, is corrupted out of *Hiddekel*; or if *Diglatb* be a Primitive, the reason is notwithstanding the same, for that also signifieth a thing narrow and swift. I et *Josephus* be the Interpreter; *Τίγρις ἢ ὀρύαθ, ἕξ ἢ φάλαξ* ἢ *ἄλγυς*. For this cause also it was called *Tigris*, though

Aristotel. apud  
Scholiast Dion.  
Afr. Alexand.

*Aristotle* himself had said otherwise, who, as he is introduced by the Scholiast of *Dionysius Afer*, testifieth that in times past this River had been called *Sulax*, which, saith he, signifieth *καταπεσὶς* prone or precipitate, (such indeed it is) and in after-times *Tigris* from that *Tiger* which carried  
mad



mad *Bacchus* I know not whether. But the word it self discovereth its own *Etymon*, *Tigris* from *גיר* *gir* signifying in the Persian Tongue an *Arrow*; to which if we add the Heemantick Letter *ת* *Tau*, we have the word entire, *תגיר* *Tiger*, or *Tigris*, because the stream of this River ran so swift, that it was most like the projection of an Arrow out of a Bow. And this is the opinion of *Quintus Curtius* and others. And well might notice be taken of the swiftness of this River, the stream of whose current usually ran as fast in one day, as the most nimble Footman can do in seven, if *Schickard* hath not mistaken in his *Tarick* of the Kings of *Persia*; where he citeth *Pliny* and *Solinus*, but none could give him occasion so to say, save only *Dionysius Afer* in these words, where speaking of *Tigris*, he thus setteth down;

*Schickard Taric  
Regum Pers. p.  
206.*

ποταμῶν ὅκισθ' ἀπάντων  
Τίγρις ὑπερείτης φέρεται ῥέον ἴσον ἐλαύνων,  
τόσον ἀνεύθυν ἰών, ὅσον ἔβδημον ἥμῃ ὁδύσται.  
Ἰφθίμη καὶ κραπνὸς ἀνὴρ ἀνύσσειν ὁδύτης.

Which words perhaps *Schickard* might understand in that sense in which we have cited him; but the Poet's intent is far otherwise, as he may understand that readeth his Scholiast, who best understood him; for *Eustathius* upon those words thus discourseth;

Δίτω) ὃ ἀγγέλλων οἱ ποταμοὶ ἔτοι (id est, *Tigris* & *Euphrates*) *Eustath. in Dion. Afr. &c.*  
τόσον ἂν (φθὸν) εἰς ἔβδημον ἥμῃ ἰφθίμη καὶ κραπνὸς ἀνὴρ, ὃ ἔτι παρὸς  
ὁδύτης ἀνεύσσειν, ἔπειτα γὰρ φθὸν ἡμεῶν ἢ μέση ἥ ποταμῶν ὁδὸς ὅσον  
εὐζώνῳ ἀνδρεί, τῷ τῶν, ἀπείλω καὶ ἐλαφρῶ εἰς ὁδόν.

Wherefore, according to the judgment of the Scholiast, the meaning of his Poet is, that the distance of the two Rivers, *Tigris* and *Euphrates*, is as much as the best-fitted Traveller could go in seven days; that is as much as if he had said, *Mesopotamia* in breadth would prove to a good Footman seven days journey. So though *Tigris* be ποταμῶν ὅκισθ' ἀπάντων, of all Rivers the swiftest, yet in this opinion he hath made more haste than good speed. We have sufficiently lingred upon the Borders of *Assyria*, we will now travel in the Country,

beginning



beginning first with *Adiabene*, because, as *Pliny* and *Solinus* testifie, *Adiabene est Assyriorum initium*, the beginning of *Asshur* is that part which is called *Adiabene*: For here 'tis probable that the Founder made the first Plantation of his *Assyrians*, because the King *Nimrod* first conquered this place, and settled the Government in a Metropolis erected by himself.

*Ammianus Marcellinus in vita Juliani, pag. 302. edit. Lugdun.*

It was called *Adiabene*, not, as the *Greeks* have vainly conjectured *Δαβαίνω* and *αδσπεμνός*, because this was a place of hard passage, as *Strabo*, *Eustathius*, and the rest; for this conceit is refuted by *Marcellinus*, a Traveller in these parts, who witnesseth that he passed over a certain River called *Adi-nas*, from which the place was called first *Adiavene*, which word when it came among the *Greeks*, they changed *ν* into *β*, necessity often urging them to this for want of that Letter in their Alphabet; so where the Original readeth *David* דָּוִד the *Septuagint* they read *Δαβίδ*, the *Evangelists* retaining the same.

*Ninive urbs.*

In *Adiabene* that which first and best deserves our diligence is the thrice-noble Seat of *Ninus*. The Scripture styles it both in *Moses* and the Prophets *Urbs magna Deo*; and therefore seeing God himself hath taken notice of it, we will take the more.

It is called *Ninive* from *Ninus*, quasi *Nini* נִינִי *Naveh*, that is, the Habitation of *Ninus*, because *Ninus* set the last hand to the Complement of this City, and there kept his Court.

But he that laid the first Foundation was the Son of *Cham*, not *Sem*; though our *English* Metaphrase hath so translated. To decide the matter, hear *Moses* himself; מִן הָאֶרֶץ הַחִוִּיתִי יָצָא חַמְשֹׁר וּבֵן אָרָם נִינִוֹד. In which words our Translation taketh *Asshur* for a Person, which beyond all doubt should be taken for a Place, and then it runs thus; From that land (to wit, *Babylon*) he (that is, *Nimrod*) went out into *Asshur*, and builded *Ninive*. And this is the meaning of *Moses* in the mind of that most learned Jew *Ramban*, or *R. Moses ben Nachman*, as shall appear by his Gloss upon the place, as he is cited by *Abarbanel* in his Commentaries upon *Bereſheith*.

*Ramban*

Ramban saith, **וְיָצָא נִמְרוֹד מִן הָאֲשּׁוּר** כמו מן חוצות **וְיָצָא נִמְרוֹד לְמִשְׁכָּנוֹ בְּאֶרֶץ אֲשּׁוּר וְשָׁם נִבְנָה אֶת-נִינִוֹת וְשָׂאֲרָה הַמְּדִינֹת הַגְּדֹלוֹת אֲשֶׁר זָכַר הַחֹתֵם** *Ramban in al-barbinelis comment. ad Bereishith.* These words intend thus much; Out of that Land went *Nimrod* to rule over the Country of *Assur*, and there he built *Ninive*, and the rest of that Provinces great Cities, whereof (*Moses*) maketh mention: and this Text **וְיָצָא אֲשּׁוּר** is all one as if it had been **וְיָצָא אֲשּׁוּר** &c. Thus *Ramban*, who also citeth a Concordance necessarily requiring the like Exposition in the like case; as, saith he, **לְמִלְחָמוֹ אֲרָשָׁה** must be rendred as if it had been **לְמִלְחָמוֹ לְאֲרָשָׁה** *Ramban* in this is not singular, nor hath wanted his deserved approbation among our own most learned Writers: For thus readeth Mr. *John Druſius*, & *Tremelius* judicious *Calvin*, and diligent *Paræus*: none without good reason; for what should *Assur* the Son of *Sem* do among the Children of *Cham*? And again, he that built *Babel* was as likely to build *Ninive*. The Founder therefore of this City was *Nimrod*; for the situation thereof, it was set upon the River *Tigris*. A late Writer of our own, in his *Microcosm*, hath made bold to displace it, affirming that it was built upon *Euphrates*: which if it do not otherwise appear, I will ingeniously repent the mention of him, whom notwithstanding I should also have spared in this place, had he himself spared great *Scaliger* in a lesser matter. Were it not that I count it frivolous to cite a Modern Author in a matter of Antiquity, to this one I could oppose the Authority of many, amongst whom *Ninive* upon *Tigris* is as ordinary as *London* upon *Thames*. But to fetch that situation upon this River from the same fountain, which they did, I appeal to the Ancients.

Amongst the Latines *Pliny* is plain, that *Ninus* the City stood upon the River *Tigris*. Among the Greeks thus *Herodotus*, speaking of a certain Trench, **ἐστὶν δ' ἐς ἄλλου ποταμοῦ ἐκ τῆς Εὐφράτης ἐς τὴν Τίγριν, καὶ ἐν Νίνῳ πόλις ὀνόματι** where out of all doubt, though the Text be something cryptical, yet **καὶ ἐν** is not to be referred to *Euphrates* or the Trench, but to *Tigris*, as the same Author expoundeth him-

Arrian. rerum  
Indic.

himself in *Europe*, where he plainly saith that *Tigris* runs by *Ninive*. *Arrian* in his Book of the Affairs of old *India*, speaking of *Tigris*, thus writeth: *ὑπὸ τοῦ Ἑξ' Ἀρμενίας ἑστὸς ποταμὸς Νίρος, μέλαια ποτὲ μεγάλα καὶ εὐδαίμονα*, &c. that is, *Tigris* running out of *Armenia* anciently a great and famous City, &c. where a trusty and faithful Writer hath plainly set down our desire. To these we add the last and greatest, our Master *Ptolemy*, according to whom we have placed this City upon this River towards the Sun-rising.

Besides this consent of the *Greeks*, sum up the whole truth in the Authority of an *Hebrew* Geographer, and he *testis oculatus*, to wit, the forenamed *Benjamin Tudelensis* in his *Itinerary*, where making mention of that City which the *Arabians* call, and others from them, *ألموزال* *Almozal*,

saith that City is built upon *Hiddekel* (that is, *Tigris*) on the one side over against *Ninive*, a Bridge only between it and *Ninive*. If therefore *Mosul* be built upon *Tigris*, there being but a Bridge between it and *Ninive*, it is apparent in the judgment of an eye-witness that we have placed it where it should be. Only *Diodorus* dissenteth, whether by an error in the text, or by misinformation; one or other it is likely: for we must not forsake all these to lean to one. The reason of his error might be, because in fine these two Rivers meet and become one and the same.

*Ninus* therefore was set upon *Tigris*, not (as *Diodorus*) upon *Euphrates*, nor upon the River *Lycus*, as *Mr. Nicolas Fuller* in his *Miscellanea*, who for that opinion citeth all those almost whom we have introduced for the contrary, adding also *Ammianus Marcellinus*, an Author, as he saith, beyond all exception, which we deny not; only this we have found, that both he and the rest are by *Fuller* in this matter mis-interpreted, as he that diligently readeth shall be ready to testify. For the Situation thus much. For the circuit and compass thereof, the Prophet *Jonah* describeth it to be a great City, even in the eyes of God, of three days journey. *Diodorus* saith that the sides thereof were *inequilateral*, the longest sides containing 150 Furlongs in length, the

והיה  
נרדמה  
ממז  
מימו  
קדם  
יהוא  
ישבת  
ע  
נדרה  
הקד  
בנה  
בכנ  
נתייה  
הנשר  
לכך

Benjamin. Iti-  
nery.

ששת ימים  
Jona 3.

the shortest 90. According to which dimension of the parts the whole Circuit must be 480 Furlongs, which divided by 8, set off for the Quotient 60, the number of *English* miles measuring the compass of this City. The words of *Diodorus* are these; Ἐκπαι πόλιν ἐν τετραγώνῳ ἐπεφύκει αὐτῆς ὡς τοσούτων τὸ ῥῆμα· ἔχει δὲ τῆς μὲν μακροτέρων πλευρῶν ἑξαπταεὶς ἢ πόλιν ἐν· σαδίων, τῆς δὲ βραχυτέρων ἐπενήκοντα· διὰ δὲ τῆς σύμπτουσι πεντάκοντα σαραντὶ ἐν σαδίων τετρακκοσίῳ καὶ ὀγδοήκοντα, ἡ ἐκπαιδὶς ἐν διὰ τεύχεα· τῆς καὶ πάλιν καὶ οὕτως ἔκπαι, καὶ τε τὸ μέγεθος τῆς πεντάκοντα, καὶ τὸ πρὸς τῆς μωροσφίνης. Τὸ μὲν δὲ ὑψὺς τῆς πόλεως τῆς πόλεως ἐστὶν· τὸ δὲ πλάτος τῆς πόλεως ὁμοιωσιν ἰσότητος ὡς τὸ οὐδὲν· τὸ δὲ σύμπαρτες πύργου καὶ μὲν αὐτῶν ἵσαν γίγαι καὶ πεντακκοσί, τὸ δὲ ὑψὺς τῆς πόλεως διακοσίῳ, &c. where the Author having discoursed upon the immense and ample circuit of *Ninus*, addeth, That the Founder failed not of his purpose, for after him (saith he) never any erected the like City, whether we respect the greatness of the Compass, or the stateliness of the Walls, for the Walls were in height one hundred Foot, and so thick that three Chariots might ride upon the breadth together. He addeth also, That the Walls were beset with a thousand and five hundred Towers, each of them erected to the height of two hundred Foot. So far *Diodorus*: whom after-ages may for ever gratify for this precious monument of Antiquity, (which he alone seemeth to have preserved) for the illustration of that which the Holy Ghost in Scripture more than once inculcates concerning this vast and mighty *Ninive*.

The City of *Babel* and this of *Ninive* by a fatal vicissitude held up the *Assyrian* Monarchy till the time of *Darjavest* the *Mede* and *Cyrus* the *Persian*. It suffered many overthrows before it received its last; two famous, the one by the Irruption of the River *Tigris*, which at an Inundation broke out upon the Wall, and threw down twenty Furlongs thereof; which destruction (notwithstanding the stream of Interpreters run otherwise) yet let the Learned enquire whether it were not plainly foretold by the Prophet *Nachum* in those words, *וּבְשָׁמָה עָבַר כְּלָרָא יַעֲשֶׂה* that is, *Nachum* c. 1. And with an Inundation passing by he shall make a full end:

Διόδοτος  
βιβ. β'.

He should say  
twelve thou-  
sand. See Jo.  
Leo African.

ἡ ἐν καταλυσὶν περὶ οὐρανὸν, συντέλειαν ποιῶσα, Septuagint. Chronology seemeth to deny this Interpretation; but each man must consider that the time of this Prophet, or his Prophecy, is not determinate by any Authority of Antiquity, and therefore in the Moderns can be but conjectural. That the River made this ruin, *Diodorus* is a pregnant witness, The second destruction was undertaken and ended by *Nebuchadonosor* the King of *Babel*, as the Jews in their Chronology testify: so *Rabbi Saadias* upon the Prophet *Daniel*. And indeed this City was too great to be destroyed at once, being, as we have said, 60 Miles in compass. The Reader at the first sight may judge it incredible, were not *Alcain* in *Egypt* at this day extant to correct his unbelief; a place, *Buntingius* hath noted, no less in circuit; and so populous, that there once died of the Plague in one day twenty thousand.

The Prophet *Jonah* writeth, that in the City of *Nineve*, by the testimony of God himself, were more than one hundred and twenty thousand Persons which could not discern between their right hand and their left: If there were so many Children, then at that proportion the Inhabitants were almost innumerable.

The Tomb of *Ninus* was almost as admirable as the City; but of that in his Life.

It may now be said of *Ninive* which once was of a great City in *Strabo*, *Magna Civitas magna Solitudo*: The greater *Ninive* was, the greater are her Ruins; for now, The joycing City that dwelt Carelessly, that said in her heart, I am, and there is none besides me, how is she become a desolation, a place for beasts to lie down in? every one that passeth by her shall hiss and wag his head, *Zeph. 2. 15*. Against this City prophesied *Jonah*, *Nachum*, *Zephany*, &c.

It is at this day falsely called *Mosul*; and at that place *Nestorius* his Sectaries have taken their shelter, that Heretick of *Constantinople* condemned by a Synod at *Ephesus*, &c.

Arbelitis

In Bib.

Next unto *Adiabene* is *Arbelitis*, so called from the most ancient City *Arbela*; which, notwithstanding what *Strabo* hath said of the Son of *Arbmonius*, I would diligently de-  
rive



rive of **עיר בל** Ir Bel, that is, the City of Belus, who was no doubt the first Founder thereof, after the death of Nimrod. At Arbela was that bloody Battel between Darius and the Great Alexander, for the Empire of the World, as the common Tale goes: but Arrian in the description of this Expedition affirmeth the contrary, from the testimony of two Eye-witnesses, Ptolomæus and Aristobulus; adding that the Battel was pitcht at Gaugamela. The same thing Plutarch hath observed; **Ἦν δὲ μάχη καὶ ἐν τῷ Δαρῖον ἐκ ἐν Ἀρβήλοις, ὡς αὖτε δι' ἰσχυρῶν γεγενημένη, ἀλλὰ ἐν Γαυγαμήλει ἡρώδης συνιστάει.** Scaliger giveth the reason of this mistake; Because saith he, Arbela was famous, and therefore better deserved to carry away the credit of such a Victory than Gaugamela, a poor obscure Village; which before him Arrian hath said, **Πόλις δὲ ἐκ τῶν Γαυγαμήλων, ἀλλὰ καὶ ἡμεῖς, ὅτι ἐν οὐρανῷ ὁ δὲ οὐρανός, ὅτι ἐν οὐρανῷ ὁ δὲ οὐρανός.** Gaugamela (saith he) is no City, but a Village, and but a little Village, the place no way famous, and bearing but a homely name. And therefore he saith, **μὴ δυνάμει πόλις ἔσται τὰ Ἀρβήλαι ἀπὸ τῆς τοῦ δὲ οὐρανῷ ὁ δὲ οὐρανός.** Whereas he saith that Gaugamela is known but by a homely name, it deserves further enquiry. Scaliger saith that the word Gaugamela is in the Language of the place as much as the Inwards of a Camel; which signification the word indeed will bear in the Assyrian Tongue; but for what reason? The learned Critick answers, That some of the Ancients have said that a Camel's Inwards were there interred. Casaubon in his Notes upon Strabo deriveth it from Geb and Gamal, Geb signifying an eminent high place; but Strabo himself hath given the best and the most ancient etymon, who setteth down that it was called Gaugamela, that is, saith he, the House of a Camel. And this will hold; for so Gaugamela might with a facile error be written for Naugamela, there being no difference between Gimel and Nun but a small apex or excrecence, which oft-times escapes the Printer's diligence, and more often might the Transcriber's haste: and seeing it was Naugamela from **נחמ** and **גמל** Naub Gamal, it signifieth properly and aptly the house or habitation of a Camel. The reason of this Imposition is well


Solinus.  
Arrianus in  
expeditione A-  
lexandri. Stra-  
bo l. 16. Geogr.  
Scalig. in l. de  
Emen. Temp.

**גמל נחמ**  
Gaugamela in-  
testina Cameli  
significat.



rendred by *Strabo*; Because, saith he, *Darius* the Son of *Hystaspis* bestowed that place of rest and food upon his weary fainting Camel, which had tired out himself in his hard service. At *Gaugamela* therefore, not at *Arbela*, was fought that famous Battel of the two mighty Monarchs for the Diadem of the World, which fortunate *Alexander* brought away, Heaven it self bearing witness thereto by an Eclipse of the Moon.

*Ptolemaus  
Geogr.*

Not far from *Arbela* is the Mountain *Nicatorium*, *Nigro* , as *Strabo* calls it (for in *Ptolemy* we find it not.) *Alexander the Great* gave it that name from *vinco*, *vinco*, that it might be, as to this day it is, a constant Trophée of that famous Victory which this King achiev'd at *Gaugamela*.

In this Country of *Arbelitis*, *Strabo* also placeth the City *Demetrius*, as also the Temple of *Aeneas*, and the Palace of the King of *Persia*, with the Bituminous Fountain; all which we have set down according to his description.

Upon the River *Caprus* standeth *Oroba*; which *Junius* well conjectureth to be no other than that which *Moses* in *Genesis* calleth *Rehoboth*. In the South Coast of *Arbelitis*, between *Caprus* and *Gorgus*, *Ptolemy* placeth *Thelbe*, which perhaps was so called from *Tubal*; as also another City placed by the same *Ptolemy* in *Babylonia* without our *Chart*, so called out of doubt from *Tubal-cain*, for he writeth *Thelbe-cain* with no great error.

*Arrhapachiti-  
dis regio.*

Next to *Arbelitis* is *Arrhapachitis*, so called from *Arrhapa*, a City lying in this Coast East and South upon the limits of *Apolloniatis*. This *Arrhapachitis*, *Junius* had once conceived to be no other but *Arpatis*, and the chief City thereof to have been that *Arphad* which is spoken of in the *Kings*, and elsewhere: but this learned Commentator correcteth himself in the 49 of the Prophet *Jeremy*, Verse the 23. This Coast doubtless took its name *Arpachetis* from *Arphacsd* the Son of *Sem*, and Brother to the Founder *Assur*. Here lieth *Darna*, *Obana*, and the rest, places better known by their Names than ought else. Next them the *Sambate*, and below *Apolloniatis*, famous for the Metropolis from whence it had its name. These Names are reckoned up by *Vadian*,

dian, Glarean, Volateran, and Niger; men who altogether followed *Ptolemy* in their Chorography of the Land of *Asshur*. More than the Names will hardly be found either in them or elsewhere, only *Apollonia*, nor much of that. But *Σχαλονίτις* deserves our consideration, for which we gratify old *Isidore* the *Characenian* cited by *Athenæus*, for otherwise we had never attained to the knowledge of that place which *Moses* calleth *Calanne* in the Land of *Sinaar*; for that *Calanne* without question is the Metropolis of this Country *Calonitis*, which our Author old *Isidore* calleth *Ἰσίδωρος Χα- Σχάλω*, as we have placed it. *Σχαλονίτις*, saith he, lieth so, *Ἰσίδωρος Χα- Σχάλω*, &c. that it is separated from the *Medes* by the Mountain *Zdy*, as we have said.

Thus we have endeavoured the Delineation of the famous Frontiers of old *Asshur*, which the Reader if he please may behold in our Chart; always provided that he be not offended at this, that we have drawn the lowest Parallel equal to the highest of that Latitude: for 'tis easily known to my slender skill, that seeing Topographical Plains are all Portions cut out of the entire Spheres, therefore the Parallels as they encrease in Latitude ought to bear a different proportion to their Meridians. Yet this curious course we took not in a matter that needeth it not, but projected the Chart upon a Parallelogram, because in a distance no greater, for a purpose of no greater moment, the Disproportion can nothing prejudice the Description.

THE State-government of *Assyria* was Regal: it began in Tyranny, which *Aristotle* calls the Vice of Monarchy: it continued under the Succession of Absolute Princes from *Jove Bel* to *Belshazar*. The Polity which this Country did enjoy was, as in all other Kingdoms, Ecclesiastical and Civil. In their Ecclesiastical Polity we consider their Religion. God they served, but not the true; nor one, but many and false. Their Deities for the most part were placed in Heaven, the Sun, Moon, and Stars: and indeed, were Men allowed

Ἀνθρώπων  
τῶ βασιλείᾳ,  
id est, ἀμαρ-  
τημα μόνον  
χρῆται.  
—

allowed to chuse themselves a God, this was somewhat a Tolerable Impiety, for such great Astronomers to adore the Host of Heaven.

Macrob. Saturnal. primo, cap. 17. & 23.

\* Θεῶν ὃ μὲν  
γον ἥλιον καὶ  
Cov) τῷ δυνά-  
μει ἵππων ὁ  
μὲν ὃ ἔτε-  
ρὸν δυνάμει· καὶ  
Θεῶν τῷ ταχέ-  
ει, πάντων καὶ  
quens. Idem etiam Xenophon de Armenis scribit, eandem etiam causam reddens, lib. quarto 'Αναξάδ.

The manner how they worshipped the Sun is set down by Macrobius, who describeth the Image under which this Planet was adored, adding unto his Description a Symbolical Interpretation. To the Sun they sacrificed Horses, and the \* reason was, because they judged it convenient that the most nimble God should be served with the swiftest Oblations. The Altars whereupon these Sacrifices were offered they erected either in open Courts, as-2 Reg. cap. 21. ver. 5. or else upon the tops of their Houses, as Zeph. 1. 5.

Isaiah.

Tremellius supposeth that the Prophet intendeth this God of the Sun by that which he calleth *Nebo*; but that desireth further enquiry. Doubtless *Nebo* was some notable Statue among the *Teraphims*, and what they were we will now strive to discover, תרפ תרפ, the Root and Singular of *Teraphim*, seemeth properly to have signified any dishonest disgraceful matter, as *Elias Tisbites* intimateth in the word *Taraph*; where also he insinuates both the affinity and etymology of the Latin word *Turpitude* from this Hebrew word *Taraph*; For so, saith he, the Latines call *id quod turpe est* טרפסודו *Turpitude*. And for this cause the Hebrews called that Magical Divination of their Heathen Neighbours which was made by enchanted Heads and Statutes, *Turpah*; and those Images so charmed, *Teraphim*: for the *Teraphim* were certain *Lares*, or Household-gods, in which the Devil made answer to the simple Heathen. Their making it thus set forth by *Tisbites* out of Rabbi *Eliezer* in the 36 Chapter,

החפץ  
סוחטין אדם בכר ומורקן את ראשו ומלחין אותו במלח ובשכר  
וכחבין על ציצית נחש שם רחל מומאח ומניחין אותו תחת רגל  
ונתתים אותו בקיר ומדליקין לפני נרגל ומשתחוין לפניו ולבן היה  
מכר עמהם Ex Pirke R. Eliezer peroc. 17.

whose

whose words we may render in this manner, speaking of those Idols; *I have found* (saith he) *that the Teraphim are thus contrived: They cut the throat of a first-born Male, they pull off his head, and powder it with salt and odours; (then) they write upon a Plate of Gold the name of an unclean Spirit, putting that under the head; then place they this head upon some wall, setting some burning Lamps before it, and so worship in the presence thereof: and of these Laban asked counsel, &c.* as we have set down in the Margin foregoing. So the Chaldec Paraphrast in *Hosee* rendreth *Teraphim* by כרוי *Mechauvi*, *Indicans*, Shewing or Declaring: For that was the condition of these *Teraphim*, as Rabbi *Chimchi* also approveth in the Root *Taraph*; and *Delrio*, an expert Magician, in his Animadversions upon the words of *Laban*.

The like is set down in the Book of Rabbi *Siméon Ben See* Mr. *Selden*, *Jochas*, which is called *Zobar*, fol. עז, upon the words of *de diis Syris*. *Moses*, וַיִּכְרֹם *And Laban went*, &c. It is therefore manifest that the *Teraphim* were nothing else but the Heads of first-born Males, made and erected under the influence of some certain Planet, under whom some certain Spirit (as *Orisieb* under *Saturn*) was predominant, whose Name must be engraven in some thin Plate, and placed ceremoniously under the Head; this done, Lamps must be solemnly burned before it, and then after some Diabolical Exorcisms Necromantically performed, the Head shall prove vocal. The Tale goes current amongst us, that our Country-man *Roger Bacon* once framed such a kind of Magical Machination in Brasse. Doubtless *Albert the Great* spent thirty years to frame out a Statue like a Man, and in the end by the apt compofure of certain Engins and many moveable Machinations taught the Image to speak: but 'twas much, if not Magick; for speak it did, and that so articulately, that it well-nigh frighted a great School-man out of his wits, even *Thomas Aquinas* himself, as *Boterus* relateth. *Aquinas* hearing the Statue speak, brake it to pieces.

That which perswadeth us that the Idol *Nebo* was one of the *Teraphim* is the etymon of the Name; for *Nebo* is derived from a Root which signifieth to Prophesie or Divine, as they did by the *Teraphim*, for that reason of the word is rendered.

דְּבָרֵי נְבוֹזַבְדִּנֶשֶׁת  
לְיִשְׁחָבֵדוּר  
Cetera lege in  
loco citato.  
\* Ἀσσυρίων μα-  
γείων, &c. The-  
oc. in Phar-  
macutria.  
Πατρις ὁ ἡμῶν  
φίλος ὁ θεὸς Ἀσσυ-  
ρίων τοιαῦτα  
μαγεύματα, &c.  
Scholiast.  
\* Ἀσσυρίων ὁ θεὸς  
ἡμῶν ἀνελβὲς  
μαγείων. Scho-  
liast ibid.

dred by the Jews. (So *Abarinel* upon that place in *Isaiah*, *Nebo stoopeth*.) That the *Assyrians* used *Teraphim* is manifest by the story of *Laban*. That they were noted Magicians and Astrologers, *Simatha* the Witch in \**Theocritus* doth manifestly declare, where speaking of her Veneficial *Philtra*, she confesseth to the Moon in the *Derick* Language, that she learned those Tricks of a Traveller that came from the Land of *Asshur*, that is, (saith the Scholiast) from a friend of hers that was an *Assyrian*: Who also addeth, that the *Assyrians* were a Nation in Magick most exact. And therefore seeing it cannot be determined for certain what this *Nebo* should be, I know not why this conjecture may not with others have its pardon, seeing it hath brought some probability.

That therefore the *Assyrians* worshipped the Sun 'tis manifest; as also that they worshipped him not under the name of *Nabo*, this *Nabo* being, as we have conjectured, some one more noted than the rest among the *Teraphim*: but if any please to ask Antiquity for the name of this great God the Sun, he shall find his answer in *Macrobius*, who telleth us, that the great God of *Asshur* was the Sun, and that his name was *Adad*; which, saith he, by interpretation signifieth (one;) so indeed נֶמֶן *Ada* in the *Assyrian* Tongue doth signify, from the Hebrew אַחַד *Achad*, *Unus*. A greater testimony of this Idolatry than *Macrobius*, we find in the Prophet *Esay*, in the last Chapter, where God threateneth to confound those that purifie themselves in Gardens, (אָחַד אָחַד saith the Text) *Achar Achad*, behind *Achad*, that is, either the Temple, or rather some Idol erected to the honour of the Sun, not unhappily placed in the midst of their Gardens, where each Spectator might daily behold and admire the pregnant effects of the Sun's vigorous influence and powerful operation. 'Tis the accurate Interpretation of the learned *Scaliger*, in his Notes upon the *Greek* Fragments, pag. 35. approved also by another *Scaliger* of our own, *Mr. John Selden*, in that choice Work of his upon the *Syrian* Gods. Both these consent that the Idolatrous Rites spoken of in the same Verse make but up a superstitious

Qui sese purifi-  
cant in hortis  
pone Achad in  
medio, comedentes  
carnem porci,  
abominati-  
onis, & muris,  
confundentur una;  
dictum Jeremiae,  
Isa. c. ult.



perstitious kind of Lustration. The former part of their Gloss is undoubtedly true; the later whether it be or no, it is no way necessary for this place, nor (since they have said it) these years to determin. If we nothing help, it shall nothing hinder that we add thereunto, that in the Verse we have set down mention is made of Mice, which bear their share in the Abomination; for so saith the Text, *They that purifie themselves in gardens behind Achad, in the middle, eating abominable flesh, as of Swine and Mice, &c.*

Alexander ab Alexandro relateth the most of the ancient kinds of Lustration, but maketh no mention of Mice. Yet it is to be noted, that many Rites performed in these Exercises were altogether Magical: in that sense the Mice may take place, and come within the verge of their Gloss; for a Mouse is *μαγικὸν ζῷον*, an Elf which Conjurers are not unacquainted with. Hear what they say.

Take the Liver of a Mouse, and give it in a Fig to the Swine, and they shall follow the donor which way or whither he listeth. *Pierius*, in his admirable Discourse upon the Egyptian Hieroglyphicks, introduceth an Experiment to prove this Charm, which himself saw at *Patavium*. Pierius de Mure.

All this is the more probable, because as we have already proved, our *Assyrians* were greatly given to Exorcisms.

And so we have done with their Idolatry to the Sun.

*Herodotus* telleth further, that these *Assyrians* also worshipped the Moon; and good reason, or else they had no God all night; a time, as I suppose, wherein they had most need. The worshipped the Moon under the name of *Mylitta*, which word *Scaliger* hath well noted, in their Language signifieth *Genitricem*, in which sense it may not unaptly be applied to the Moon, whose power though ordinary, Philosophy supposeth to be merely passive, yet not without a Contradiction, the same Philosophy allowing the light of the Sun to have a sensible and necessary activity upon the inferior Bodies, allowing also the light of the Moon to be borrowed from the Sun; and 'twere a notable incongruity, that the same light should be active in the Sun, and passive in the Moon; but if the Moon did nothing help the second causes in Generation,

*Mylitta*  
*Mylit* fig.  
*Mytilos*, to  
Notis ad frag-  
menta vet. Grae-  
cor. &c.





yet in the bringing forth 'tis evident; for this is most certain, though every Midwife hath not observed so much, that the most easie delivery a Woman can have, is always in the Increase, toward and in the Full of the Moon, and the hardest Labours in the new and silent Moon; which Astronomers call the Synod or Conjunction: which was the reason that the Midwives heretofore did always in such a case implore the aid of this Planet for the safe and easie Delivery of their Infants.

*Tarent. Andria.* An example hereof we may have, one among many, in the Comedy, where the Woman in the extremity of her travel cries out to the Moon, *O Juno Lucina, ser opem.* And this amongst others must needs be a reason why our *Assyrians* worshipped the Moon, and why they worshipped her under that name. The Prophet *Jeremy* maketh mention of this Worship in the seventh Chapter, where he calleth the Moon the

למלכה  
שמימי

*Regina Caeli*  
*TARD.*

Queen of Heaven, as our *English* Translation hath very well rendered. The Prophet addeth, that the Women made Cakes to this Queen: And why the Women? 1. Because the Moon was a Queen. 2. Because the Women at their Labour were most beholden to the Moon, who by her great moisture mollifies the *Secundine*, and makes the passage easie for the Delivery of their Children. This Custom of offering Cakes to the Moon our Ancestors may seem not to have been ignorant of; to this day our Women make Cakes at such times; yea, the Child it self is no sooner born, but 'tis baptized into the name of these Cakes, for so the Women call their Babes Cake-bread. And hereunto, that the *Saxons* did adore the Moon, to whom they set a day apart, which to this day we call *Moon-day*.

And thus we have run through the chiefest Idolatries of this Nation: Much more might be said, and perhaps hereafter shall be; in the mean time we will only add a Conjecture concerning *Nisroc*. *Sennacherib* as he worshipped in the House of *Nisroc* was slain by his two Sons: who or what this *Nisroc* should be is so doubtful, that *Peter Martyr* could find nothing in all the ancient Writers to explain the matter, his own opinion dependeth upon the Etymon of the word *Nisroc*, which signifieth (as he saith) *Donum fuga mollis*, a God or a Jove

☉, whither as to a Sanctuary *Sennacherib* might betake himself: it may be so. I rather suppose, if I may be so bold, that *rac* in this place signifies the Sun; for so this People sometimes called the Sun; as *Francis Junius* hath noted upon *Shadrac* in the Prophet *Daniel*. So then this Temple was an *Assylum* built in *Ninive* to the honour and under the protection of the Sun, who was therefore called *Nesrac*, that is, the Sun of flight, for the reason given.

It might be added, how these Nations applied their Devotion to the rest of the Planets; as to *Venus*, that is, *Shar*; in the honour of whom their Feasts were celebrated by the same Rites that the *Roman Saturnalia*, the Servants sitting down, and their Masters attending. So also we might put in *Chiron*, whom some call *Saturn*. But of these, for ought See Mr. Selden, I find, the matter is not so manifest: 'tis only apparent that they worshipped the Sun and Moon chiefly, and the rest of the Host of Heaven in their order; but of that Order and Manner we have nothing certain yet to say; Time may perhaps favour our industry, and make us acquainted hereafter with that which now we must not be ashamed to confess our selves ignorant of. In the interim we must content our selves with what hath been said briefly concerning their Religious Polity; their Civil Customs shall now take their places.

The King of *Assur* was assisted in the Civil Government by a treble Magistracy, chosen all out of the gravest and most noble within the Realm. The first sort were to look to the placing of their Virgins according to that manner which shall hereafter be declared; as also to give judgment in matters of Adultery, &c. The second in matters of Theft: The third in the rest.

Physicians these People have none, they being such who cannot save any man by their Profession, till they have lost some by their Practice. The custom here was, that all diseased Persons should be conducted to the Market-place, convenient provision being made for their safety there. The reason was, that all passers by should visit them, inquiring out the nature of their Disease, and giving counsel for the remedy out of profitable Experience made by themselves, either

in themselves or some others, upon the like occasion. And to this purpose it was provided by a peremptory Statute, that no man should dare to pass by the Market-place till he had made such Inquisition as is aforesaid. *Herod. in Clio. Strab. lib. 16.*

In this Country it was not in the power of a private man to bestow his daughter in Marriage; but this was done by a publick Officer appointed for that purpose. The manner was thus.

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Once every year all Marriageable Virgins were brought by that Officer into the Market-place, and there set to sale: if they were beautiful, the fairest to those that gave most. When all the best were thus bestowed, the Money which was paid in for them was given to the rest, which were not so comely and meritorious in their Beauty; every one being supplied with a Dowry proportioned to her want. By this means it came to pass that still the Gentry and most wealthy amongst the Men had the fairest amongst the Women, they being best able both to buy them and to keep them. Contrarily, the Commons and Poorer People, who had not means to compass the best, had means given them to be content with the worst. A Law not so provident as plausible; and however it fitted their Commonwealth, yet it would be very unapt for ours.

*Strabo. Herod.  
ibid.*

Here followeth a Custom most detestable and unfit for any. Every Woman throughout all the Country was bound once in her life to repair to the Temple of *Venus*, and there to prostitute her Body to whomsoever that would but throw down a certain piece of Money, were it less or more; which Money was given to the Temple, and to the Honour of the Goddesses. Their manner was thus: The Women sat down in the Temple, distinguished one from another by little Lines of Cord, which he that would might take away, or break, if the Woman seem'd to be coy, and so take their Strumpet out of the Temple into a by-corner, &c.

The Epistle of *Hieremy* (if that be his which we find annexed to the Apocryphal *Baruch*) maketh mention of this horrible and impious practice.

Αἱ δὲ γυναῖκες περιεσφύσαι χοῖνις, ἐν ταῖς ὁδοῖς ἐσφύδουσι θυμῶσαι  
τὸ πένθος· ὅταν δὲ τις αὐτῶν ἐφαλκυσθεῖται ὑπὸ πινυτοῦ ἢ ἀπορευσ-  
μῶν κοιμηθῇ, τὴν πλησίον ὁ ἐσφύει, ὅτι ἐκ ἡζύου ὥσπερ καὶ αὐτὴ, ἐξ  
τῶ χοῖνιον αὐτῆς διαρρέγει.

And the Women encompassed with Lines sit down in the Alleys,  
burning Bran for perfume: but if any of them drawn by some that  
passeth by lie with him, she reproacheth her fellow that she was not  
thought as worthy as her self, nor her Cord broken.

This *Venus* also they called *Mylitta*, as they might for as  
good reason as they did the Moon: but as in their Gods, so  
in the Names of their Gods, he that readeth shall find no-  
table confusion. Mr. *Selden* understandeth by *Succoth Be-  
noth* nothing else but this Temple or Tabernacle of *Venus*:  
from *Benoth* also he deriveth her name. Let the Learned  
examin it. Be the Conceit true or false, it is attended with  
an egregious dexterity in the Carriage, and probability in  
the Conjecture.

The *Assyrians* bury their dead Corps in Honey for the  
most part, and cover over the Bodies with the Wax. Their  
manner of Lamentations for the Dead, is to beat their  
Breasts, and to besmear their Faces with dirt: not unlike  
in this to the *Egyptians*, of whom see what *Herodotus* writ *Strabo. Herod.*  
teth in *Enterpe*.

*Arrian* maketh mention of certain Sepulchres of the Kings  
of *Asshur*, found by *Alexander* amongst the Fens in *Babylonia*.

Τῶν βασιλέων ἢ Ἀσσυρίων τῶν παλαιῶν ἐν ταῖς λίμναις τε καὶ τοῦ Lib. 7. expediz.  
πολλὰς, καὶ ἐν τοῖς ἐλατο δένδροις. A like place to this I have *Alex.*  
not as yet found, &c.

Their Habit in Apparel was to wear long Garments, one  
without of Woollen, another under that of Linen; we may  
call the first a Coat, the other a Shirt: they had without these  
a white Mantle. They always wore Rings upon their Fin-  
gers, not without a Seal. They never walked without a Staff,  
and their Staves had knobs carved with a Rose, or Lilly, or  
such like. *Herod. Strabo, ibid.*

Against *Asshur* prophesied *Balaam* the Magician, *Esay*, *Jerem-*  
*my*, *Zephany*, *Nabum*, and others.

And

And this was the State of Ancient *Assur*, in her flourishing times, under the famous Rulers of the first Monarchy.

In this Country these Kings acted their parts, especially at *Babel* and *Ninive*; the *Assyrian* one while bearing Rule, other-while the *Babylonian*, as hereafter shall appear.

Having thus briefly and rudely surveyed the Position and Disposition of the Land of *Assur*, peculiarly and properly taken, especially the two famous and Royal Seats of the *Assyrian* Monarchy, *Ninive* in *Assur*, and *Babel* in her Borders; it remaineth that we address our selves to discourse the Succession of her Kings, which Chronologically undertaken, ought, according to the Rules of that Art, to proceed either *per quædam & ætæra*, as the Master-Chronologer *Ensebius* hath done in his first Book; or else *per annos expansos*, as the same hath done in his second: upon which see *Scaliger's* most learned Animadversions, and his Notes upon the first.

But the Injuries of Time have so far prevailed against the Method of this Monarchy, that we cannot make use of any of these artificial ways, the wounds in our Golden Head being so near to mortal, that no Principle or Rule in Art may touch them to the quick? and therefore our Industry must attempt it self to the necessity of this *Ataxy* and confusion, which the Neglect of Ages past hath bred in this unfortunate portion of History.

The first therefore and most Ancient Description of this Kingdom of *Assur* was performed by God himself, who upon a time discovered to the King of *Babel*, in the Night-Visions, the State and Nature of this Monarchy under the Form and Figure of a Golden Head. Under the form of a Head, because it bare the first and chiefest place among those Governments which were eminent in the World. A Head of Gold. First, because it was the most renowned among the Monarchies, as Gold among the Metals. Secondly, for its great and admired Strength, Gold being the strongest of all Metals, because best and most nearly compacted. And for this cause also this Kingdom in another Dream of the Prophets own is compared to a Lion. Thirdly, for its Perpetuity, Gold being the most durable Metal, and this Monarchy of the longest continu-

continuance; which also seemeth to be intended by the Eagle's Wings upon the Lion, for the Eagle is observed to be of a lasting Constitution, as King *David* intimateth in the 5 Verse of the 103 *Psalms*: and notwithstanding this Bird continueth long, yet she might live much longer, but that her upper Beak crooketh in time over the lower, and so she faileth, not with age, but hunger.

See here the Prophet's own Monument, as it is preserved unto us in the Tongue of the *Chaldeans*.

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## Nebuchadnezar's VISION.

*Thou, O King, art this  
Head of Gold.*

*This Images Head was of  
fine Gold.*

*After thee shall arise an-  
other Kingdom inferior to thee.*

*His Breast and his Arms  
of Silver.*

*And a third Kingdom of  
Brass.*

*His Belly and his Thighs  
of Brass.*

*And the fourth Kingdom  
shall be hard as Iron.*

*His Legs of Iron.*

*And whereas thou sawest  
the Feet part of Iron, and  
part of Clay; the Kingdom  
shall be divided; partly strong,  
and partly broken.*

*His Feet part of Iron, and  
part of Clay.*

E c

In

In this choice Lecture of Antiquity which the *Ancient of Days* vouchsafed to read to his Prophet *Daniel*, to illustrate the night and darkness of the King of *Babel's* Dream, we find the vast Affairs of the wider World summ'd up into a Microcosm; a stately Statue of heterogeneous Structure indigates the various passages and different occurrences which had been or were to be in the World; and all this in a Dream, because all these things should pass away like a Vision of the Night.

So most of the Writers determine, though I will not as yet; but in the mean time I have set down the most ordinary.

In the Golden Head behold, pourtrayed, as it were, the face of the first Monarchy. In the Breast of Silver behold the second, stretching out her two Arms over the two mighty Kingdoms of *Media* and *Persia*. The Brazen Paunch swells out in the Ambition of proud *Alexander*. The thighs of the same Metal, but weakned by Division, represent the Successors of that Great Captain; in special the two more noted Rulers of the North and South. The Iron Legs, lighting upon an Age like themselves, stand out for the *Roman* Fury, whose Martial Presumption, under the protection of their Grandfire the God of Battel, crush'd the rest of the World in pieces like a Potters Vessel. In the heat of these Commotions behold a Stone, cut out of the Mountain without hands, and falling upon the Statue, grinds it to powder. This Stone the Builders refused, but it is now become the Head of the Corner: 'Tis that Rock *Christ*, who instead of all these petit *Dynasties* hath introduced an everlasting Kingdom; but his Kingdom is not of this World. In the continuance and increase of this Spiritual Dominion the strong union of the Iron Legs divides it self, and becomes partly Clay, whilst the *Roman* Eagle displayed with two Heads declares that the Power of *Rome* is imparted to *Constantinople*, and the Western Empire fallen under the rising of the Eastern.

Letting pass the rest of the Members, only the Head is that which we intend to discourse of.

A Golden Head this Prophet styles it: Be it so; but it is now so far distemper'd with the drossie injuries of Time, that the greatest Alchymist in History can scarce extract one dram of the pure and primogenious Metal. *Annius*, a Dutch Monk, undertook the cure of this broken head, thinking to salve up the

the matter by stuffing up the Wound with forged fragments, obtruded to the World under the security of old promising names of undoubted Grandees in Antiquity; *Egyptian*, as *Manetho*; *Chaldean*, as *Berosus*; *Persian*, as *Megasthenes*, whom he falsely calleth *Metasthenes*. Munster undertook the defence of this *Annus* his Country-man, but without cause or commendation: he that would hear his Reasons, let him repair to his Cosmography, and read the beginning of his Discourse concerning *Germany*. Many a credulous Reader hath been deceived by giving too much reverence to naked Names, for *Berosus* his sake believing *Annus* in that of *Berosus* which *Berosus* never dreamed of.

Munsteri cosmograph. l. 3. c. 8. p. 302.

*Scaliger* therefore upon better consideration and stricter examination seriously abhors him; *Calvisius* both refutes him and condemns him; no Master in History but denies him: We may conclude him therefore Adulterine, and yet not *indicta causa*; for in the continuance of this Discourse we shall be disturbed with unhappy opportunities to prove him to be so. In the mean time this supposititious Crew shall nothing prejudice those precious Reliques of lawful Antiquity, though they bear the same name with the Authors of these spurious Pieces; for to refuse the Good because the Bad have usurped their names, were a consequence most preposterous, best fitting the stubborn Logick of a *Jew*, who therefore abhorred the true *Christ* when he came, because there had been before him a false *Messias* called by the name of *Jesus of Nazaret*.

Leaving therefore this faithless Monk to his unadvised Admirers, we will follow the steps of sacred *Moses*, and the best of those *Jewish* Glosses whose Authors have sate in *Moses's* Seat; where these fail us, we shall have recourse to the better *Berosus* of the two, to the true *Manetho*, *Megasthenes*, *Alexander*, *Polyhistor*, *Diodorus*, *Herodotus*, and *Dionysius of Halicarnassus*, &c. adding Conjectures where necessity enforceth, but with that moderation that shall best become our Minority. In the later part of the Monarchy the sacred style of the Holy Ghost will help us in the High-Priests Annals or Chronicles, in the Prophets *Esay* and *Daniel*, and elsewhere. Had the entire Works of *Berosus* the *Chaldean* Priest remained perfect to these

days, or those two Volumes which *Juba* wrote concerning the State of *Assur*, this labour might have had better success; we should also have been much informed by *Abydenus*, had not he suffered wreck with the rest under the injurious behaviour of a careless Age. However we will make the more of those choice Remains which are yet left, out of which we will endeavour tenderly and carefully to gather together the decayed Pieces of this maimed Monarchy.

*En libro de correctione Anni.*

Though this Historical Work in hand be in nature Practick, yet it must be indebted to the Theory of this Art for some certain terms, as *Æra's* or *Epoch's*, *Characters* of the Sun and Moon's Circle's, the Eclipses, and the Letters Dominical. First of all, an *Æra* in Theoretical History is a certain bound or *Terminus à quo*, whereby they restrain the infinity and indifferency of Computation. It was called *Æra* from an indifferent error which escaped the Transcribers of the *Spanish* Computation. So *Sepulveda* (and he a *Spaniard*) conceiveth in his Book of the Correction of the *Roman* Year, where he saith, that his ancient Country-men, for the great respect they bare to *Augustus Cæsar*, thought nothing more worthy than his Name, from whence matters notable might bear their Date; and therefore when they would point out a time wherein such or such a thing was done, they said, *Annus erat Augusti*; it was such a year of *Augustus*. That form in time began to be contracted, when men wrote in haste, so that instead of *Annus erat Augusti* they set *A. er. A.* and after a little more negligence put this together, and spell'd it into a word of Art; so that now *Æra* in History signifieth a determinate and set time from whence Chronologers account their Years, as each man dateth his Letter in the *Æra* of our Lord, when he setteth down (as we do at this time) Dated the 20 of *December*, in the Year, that is, in the *Æra* of Christ 1630.

*Lib. de Emen. Temp.*

*Scaliger* lighting upon this Conjecture of *Sepulveda*, reprehends both the Conceit and the Author. The Conceit, because false, as he intimateth in the Chap. de *Æra Hispanica*, maintaining that the word *Æra* signified as much with the ancient *Latin* as *Summa*, and that in old *Spanish* Monuments

ments it was not set *Æra*, but *Era*, and therefore could not be corrupted out of *A. er. A.* The Author he reprehendeth, because he seemeth to be so far in love with this new Conceit, that for no other reason he writ the whole Book of the Correction of the Roman Year, only to acquaint the World with this plausible device. A hard Censure from a matchless man; for whom it had been happy that he had been ignorant but of this one thing, That he knew so much. *James Christman, Christm. in li. de Keckermans most learned Master, fetcheth this word out of his Arabick: It was called Æra; saith he, from Arab, which in the Arabians Tongue signifieth Computare, to reckon. The Reader may enjoy the priviledg of this Variety, and take his choice: if he take them all, he may perchance lack the right: he shall not take much amiss if he take any: by either, and by that we have said, he may easily understand in what manner the Word is used in History.*

Instead of *Æra*, which the *Latins* used, the *Greeks* write *Epoche*, the same in effect, it being derived from the word *ἐπιχειρῶ*, signifying *Inhibere*, because an *Æra* or *Epoche* doth restrain matters noted in Antiquity to that certain time which is so called. Concerning the Circle of the Sun and Moon, each Almanack can tell. As for Eclipses, the *Babylonians* being great Astronomers, observed the most that were visible in the Horizon of *Assur* during the space of this Monarchy, as *Calisthenes* searched out in the *Chaldean Archives* at the request of *Aristotle* in the time of *Alexander*. But these *παράβλεψαι* came not to our hands; where any such Observation shall be found to be, we will make use of that which is left, and grieve for what is lost.

That which first requires our diligence is, to find out whether this Monarchy were the first; which will prove a question, though it is not ordinarily doubted of. The reason of the Question is the account of *Africanus*, which *Sealiger* following, findeth it to reach backward beyond the Flood; and therefore he setteth down, according to *Julian Africanus*, two Dynasties before this of the *Assyrians*; the first of the *Chaldeans*, whose State was overthrown by the *Assyrians*, and then theirs by the *Babylonians*. The Scripture maketh

*Simplicius in secundo lib. de Cælo.*

*In libello Canonum Isagogic.*



*R. Abin Egra.* no mention of any King before *Nimrod*, and this Monarchy of *Syria* is amongst all the *Greeks* and *Latins* accounted the most ancient: yet if it were as *Julian* saith, then were they but some petty Governments; or else which is most true, this *Assyrian Monarchy* was the first after the Flood; which is also the very mind and speech of a great Doctor among the *Jews*.

The second thing to be done is, to find out the *Æra* of this Monarchy, when it first began. Which that it may be the better performed, we must first make sure of the great and grand *Epoche* of the Worlds Creation, unto which the most of Nations direct their Chronologies. Supposing therefore out of Christian Philosophy that this World had a beginning; 'tis most probable that it began in some Cardinal Point of the Celestial Motions, either in the Solstice or in the Equinox, *Gerard Mercator* supposeth the Worlds Creation to have been about the Summer Solstice, the Sun being in *Aries*; but the contrary will appear. The greatest Controversie holds to the Equinoxes, the most holding that the Creation was in the Vernal Equinox; the best, in the Autumnal. The *Seder Olam* or *Jewish* Chronology relates, that there was a great Disputation between Rabbi *Josue* and Rabbi *Eliexer* concerning this *Æra*; Rabbi *Josue* striving for the Vernal, *Eliexer* for the Autumnal. The latter will be found to be the most orthodox in the Opinion, as shall thus appear.

And first, no man can question but that the World began in that Period from whence the old World reckoned their Years; which he that maketh trial shall find to be from the Autumnal Interfection, as is most apparent in accounting the time of the Flood. *Scaliger in Cap. de Cond. Mundi.*

*Euseb. lib. 9.  
de Prep.*

This manner of Computation *Abraham* taught the *Egyptians*, as an ancient Author, *Alexander Polybistor*, testineth. This Custom the *Egyptians* long retained, the Opinion always: for so, according to their mind *Julius Firmicus*, the great Astrologer, reporteth that this was current, that the World was created in *posterioribus Libra*; as we find, saith he,  
in

in the *Barbarian Sphere*. He spake with a respect had to the *Phænomena* of his time: but it appeareth plainly what the *Egyptian Sphere*, which he calleth *Barbarian*, had determined for the *Epoche* of the World's Creation.

See for the Reason the great Critick upon the *Sphæra Barbarica* of Manili-

The like Attestation may be observed in the ancient *Hebrewians*, whose custom was at the beginning of every Year, instead of other Kalendar, to fix a Nail in their great Temple, which *Festus Rufus* and *Livy* witness to have been done in the Autumn.

Add hereunto, that *Moses* calleth that the seventh Month which in some part answereth to the Autumnal Equinox. This Month was called *Æthanim* which the *Chaldee* Paraphrast expounding, confirmeth all that hath been said in these words.

The Month *Æthanim*, which is now the seventh, was anciently called the first Month. Wherefore the Almighty God laid the Foundations of this greater World in the first day of the Week at Even, beginning the 26 of *October*, the first portion of *Aries* being in the first House, and the first of *Capricorn* in the tenth, *Libra* in the seventh, and *Cancer* in the fourth. The Sun, if then he had been, should have entred the first degree of *Libra*, *Mercury* the twelfth, and *Venus* the fourteenth, the Moon at the Conjunction, *Saturn* in the first of *Aries*, *Jupiter* in *Virgo*, *Mars* in *Leo*, and the Dragon's Head in *Pisces*.

This was the Figure of the Heavens when they were first formed, the same being astronomically calculated and erected according to *Tycho's* Tables. See *Calvisius*.

The *Æra* of the Deluge reckoned from hence will easily appear out of *Moses*: who hinteth to search his Genealogies of the old World, shall find the sum to be 2656 years, with a Fraction of 46 days.

The *Septuagint* accounteth more, the *Samaritans* less. *Computus Samaritanus ad Scaligerum*, כקכ"ז זכ מ"אנ ז"ו &c. כ"ב כמ"י id est, Min Adam el Mosho Meeth Shanah, &c. From *Adam* to his death are 130 years, &c.

That which we have set down is the Account of the *Hebrews*, both in their great Chronology and the less, and is most

Seder Olam  
Rabba & Zuz  
tab.

most agreeable to their great Prophet *Moses*. These things being done, we shall the better find out to what *Era* our Kingdom of *Assur* must be referred, which shall be found out in this manner.

*Simplicius in  
secund. lib. de  
Cælo.*

*A priori* this cannot be, but *a posteriori* thus. It must be observed in what year the City of *Babylon* was taken in the time of *Alexander the Great*, and that may easily be accomplished by the help of the Olympiads and *Nabonassar's Era*. *Calvisius*, with others, hath done it to our hands, and it is exact: It was, saith he, in the 3619 year of the World. This year of the World was the 1902 year of the *Babylonish* Monarchy, as the *Chaldeans* themselves declared to *Calistibenus* the Philosopher, who was employed in this search at the entreaty of his Tutor *Aristotle*: the latter sum being deducted from the former, there remaineth 1717, the *Epoche* or *Era* which we sought for, within a small matter. And for this we are greatly engaged to the dexterous care of our great Philosopher, whose diligence if it had not here also helped us, the beginning of this Kingdom had put Chronologers to an endless labour. And now if we dare believe *Diodorus*: he saith that the state of *Assur* stood from the first to the death of *Sardanapalus* 1360 years: from thence to the taking of *Astyages* by *Cyrus*, *Ctesias* a Physician of *Cnidus* accounteth 313 years, which thing hapned in the year of the World 3391, in the first year of the 55 Olympiad: so 313 added to 1360 make up the sum of 1673, which deducted out of 3391, the year of the destruction of the *Medes*, there remaineth for the *Epoche* of this *Babylonish* Monarchy 1718. Wherefore from hence we must begin to reckon the Acts, Lives, and Successions of these Kings of *Assur*. We begin therefore with the first, to wit, *Nimrod*.

NIMROD.

NIMROD.

*Annus Mundi 1718. Ante Christ. nat. 2230.  
Cycle of the Sun 18. Cycle of the Moon 12.*

*Nimrod.*

*Synchronismi.*

**N**imrod was the Son of *Chus*, and he the Son of *Cham*; for so saith *Moses*, and *Chus* begat *Nimrod*; and going forward, describeth the man to be a mighty Hunter, so famous, that it became a Proverb to say, *Even as Nimrod a mighty hunter before the Lord*. The Text plainly sheweth that this *Nimrod* was a King, when it saith that the beginning of his Kingdom was *Babel*; the same also in the same words declareth that he was a *Babylonish* King: So that our Monarchy was begun at *Babel* by *Nimrod*. In that he was called a Mighty Hunter, *Aben Ezra* expoundeth it in the better part: but for that he is reprehended by *Ramban*, who affirmeth that he was indeed a Hunter, but not to procure God's Altars

**T**He Language is founded, and the Earth divided.

And therefore a Man of note born at that time was called *Peleg*, that is, *Division*, from *פֶּלֶג* *dividere*.

In *Nimrod's* time *Serug* deserveth to be remembered, if that be true which *Suidas* writeth; *Σερὺχ ὡς ἀγαματοποιός, ὑπὸ διαφόρων ὑλῶν εἰκόνας ἐργαζόμενος*.

The Author saith he was a Carver of Images; nay, he addeth that he was a Teacher of Idolatry. If so, then this might be the man that made *Nimrod* God. See *Zuidas* in *Σερὺχ*, and the same in *Estians* of *Miletum*, whence *Suidas* had it. *Euseb. Scapig.* pag. 13.

*Nahor* is born in the thirtieth year of *Serug*; he lived one hundred  
Ff and

## Nimrod.

Altars Offerings, as the other supposeth, because it is said he was a Hunter mighty before the Lord; but he was called a Hunter, because he was so indeed; but not so onely, but an Oppressor too: his continual conversation with brute Beasts changed his Humane disposition into a barbarous and agrestick behaviour; and the privilege of Dominion which he had long used over the Beasts, he began to usurp over Men. So *Ralbag* expoundeth; He began, saith he, to be Mighty; that is, (saith the Rabbin) רַב־יָדָה שְׁהוּא חָחִיל לְדוּחַ אֲחֵר

Fol. 218. *Parash. Noach.* because he began to hunt after Domination or Principality. The same Rabbi in the same place saith, that he was call'd a mighty Hunter, שְׁהוּא הָיָה גִּדּוּרֵי צֶדֶק הָאֲנָשִׁים לְהַכְנִיחַם תַּחְתָּיו because he was mighty to hunt Men, and to subdue them under him. *Don Isaac Abarbinel* intimateth a reason of Mens subjection to him, שֶׁעָשָׂה עֲצָמוֹ גִּבּוֹר צֶדֶק

## Synchronismi.

and forty eight years; and was *Abraham's* Grand-father.

*Nimrod* teacheth the worship of the Host of Heaven, maketh the Sun the greatest God above, and himself below. See *Abarbinel* upon *Genesis* at these words, הָלַךְ מֶלֶךְ אֱלֹהִים לְפָנָיו אֱלֹהִים לְעֹבֹד אֱלֹהִים חָשַׁב שֶׁהוּא הָאֱלֹהִים נִדְרָה *Abarb. in Par. Noach.*

Of the Worship of the Sun we have already discoursed in the Manners of the *Assyrians*. From these the Idolatry spread it self to the *Egyptians*, *Persians*, *Medes*, and throughout the whole World: No Nation but worshipped the Host of Heaven. The *Scythians* worshipped the North-Star, and called it the Iron immoveable Nail. As for the Planets, they were the constant Gods of all Countries, to whom the very Week-days have been by the most ancient Nations religiously dedicated. We will instance only in our own. Sunday

## Nimrod.

צִיד צִדְחָ הַחַיִּים וְכֹבֵשׁ  
 אֱלֹהִים וְנִרְאָה בְּנֵי אָדָם  
 שְׂחָדוֹתָיִם וְחֹמֶר יוֹה הָיוּ  
 נִכְבָּשִׁים לִפְנֵי עֵם כְּנָנִי  
 הָעוֹקֵם נִיכַ יִרְאִים מִמֶּנּוּ  
 לִפְנֵי וְנִכְבָּשִׁים that is,  
 Because he made himself  
 a mighty Hunter of Beasts,  
 and subdued them, the  
 Sons of Men seeing that  
 Bears and Lions were sub-  
 dued before him with  
 all their might, they also  
 for fear of him submitted  
 to him.

It appeareth therefore  
 by the general consent of  
 the *Hebrews*, that this  
*Nimrod* was the Founder  
 of the *Babylonish* King-  
 dom, and that by a tyran-  
 nical kind of Absolute  
 Power he subdued the  
 World to this new kind of  
 Government.

Among the *Greeks* hear  
 what *Epiphanius* hath  
 said, Ἀρχὴ συμβουλίας ἀ-  
 νδρῶν καὶ πρεσβυτέρων ἵνα-  
 ται Νεβρωδ, Νεβρωδ δὲ βασι-  
 λεύει πρὸς τῷ Χρῆς τῷ Ἀνθι-  
 σθεν, &c. Others have  
 said as much.

Some have thought  
 this *Nimrod* to be *Ninus*,  
 others to be *Belus*; both  
 unadvisedly: for that

Nim-

## Synchronismi.

day and Moon-day from  
 the *Sun* and *Moon*; Tue-  
 day from *Tuisco*, *Mercury*,  
 Wednesday from *Woden*,  
*Mars*; Thursday from  
*Thor*, *Jupiter*; Friday from  
*Friga*, *Venus*; Saturday  
 from *Seatur*, *Saturn*.

These were the first  
 Gods the *Greeks* knew,  
 and therefore they called  
 from these all other  
 θεοὶ καὶ τῶ θεῶν, because  
 these kept their continual  
 course without interrup-  
 tion.

The *Peonians* adored  
 the *Sun* under the form of  
 a Cup-dish: Ἀγαλμα δὲ ἡ-  
 λίου Παιονικὸν δίσκος βραχὺς  
 καὶ μακρὸς ἑστύλι, *Maximus*  
 the *Lyrian*, *serm.* 38. be-  
 cause the *Sun* seemeth to  
 resemble that form: and  
 therefore *Ναῦς* is some-  
 times taken for *Solis Or-  
 bis*.

The reason that moved  
*Nimrod* to command the  
 Worship of the *Sun* was,  
 First, the manifold bene-  
 fits redounding to Men  
 by this most glorious  
 Planet. Secondly; because  
 the *Sun* was chief a-  
 mongst the Planets, which  
 these Nations easily knew

F f 2

by



## Nimrod.

Nimrod was not *Ninus*, *Justin* approves out of his Author *Trogus Pompey*; for it was, saith he, from the beginning of this Monarchy till the time of *Sardanapalus* 1300. years: but he reckons that beginning from *Ninus*: but we have proved before, that the *Epoche* of this Kingdom comprehendeth sixty years more, and therefore cannot begin in the Reign of *Ninus*, but sixty years before; which 60 years must be restored to some King before *Ninus*, either to *Nimrod* or *Belus*, or else divided between them both; and that is most likely, because *Eupolemon*, an ancient Author, maketh mention of *Belus* the second, which could not be without some reference to a Predecessor of the same name; and this without all question was our mighty Hunter, who after he had possessed a World of degenerate minds with the Opinion of his Greatness, easily wrought the unsettled Fancies of the vulgar sort into

## Synchronismi.

by their great searches of Astrology.

*Nimrod* teacheth the Worship of Fire, as seeming to bear a great affinity with the Sun; or else because it was the Custom of *Semi's* God to answer by Fire, as at *Abraham's* Offering, when the Birds were divided, and, as some think, at *Abel's* Offering; for this was a great Argument of God's acceptance, if he consumed the Offering: which is the reason that where the *English* Metaphrase readeth, *Thou shalt accept our Offerings*, *Psalms* 51. the *Hebrew* saith, *Thou shalt consume, &c.* The like was done in the time of King *Solomon*, and in the time of *Anciochus Epiphanes* under the *Maccabees*, whereof see *Josephus* in his *Hebrew History*.

It might therefore come thus to pass, that these perceiving that there was a Voice came in the Fire, and the fire only appeared and consumed the Offerings, upon this conceit they thought reverently of the Fire. This

Idolatry,

*Nimrod.*

into a Necessity and undoubted Superstition. The true God they had forgotten, or else they never knew him; a God they must have, *quia nulla gens tam barbara, &c.* Nimrod opposeth the fortitude and felicity of his designs, and easily intrapeth a multitude to worship him who must needs Worship some one, and besides him knew not whom: therefore instantly they call him *Baal*, or, as we corruptly write, *Bel*; which in our Language signifieth a Lord: And because after his death another succeeded both in his Place and Name, he was called *Bel* from his Dominion, and *Bel* the second because *Nimrod* had Reigned before him. This conjecture can produce a Patron to enforce the probability; 'tis *Abarinel* upon that place in *Ezay*, *Bel is bowed down, and Nebo stoopeth.* His words are these:

וכחנו הנספרים  
חלשנים שבמדר שומר  
ראשין בבבל עשה עמנו  
אלותי וצותי שיעב דוחי  
בי

*Synchronismi.*

Idolatry also was not contained within *Ur* of the *Chaldees*, but the *Persian* had it in high estimation. *Herod, Diod. Quint. Curtius, Arrian, Strabo, &c.* After these the *Trojans*, then the *Romans*.

*Maximus Tyrius* very elegantly reprehendeth this kind of Idolatry in his Sermon aforesaid. *Suidas* and *Ruffinus* tell a story of our *Chaldeans* concerning their God Fire. *Suidas* thus, *Χαλδαῖοι τὸ ἰδὼν θεόν, ὥστε εἶπε τὸ πῦρ, &c.*

The sum is, that the *Chaldeans* once upon a time carried their God about to try the mastery amongst all others: so it came to pass that the Fire consumed all Gods that were made of Brass, Gold, Silver, Wood, or Stone: but when they came to *Aegypt*, *Canopus* the Priest wrought wisely, and to save the credit of the old Gods, makes a new in this manner. He takes an old Water-vessel full of holes, stopped up with Wax, and upon this he sets the Head of an old Idol:

*Nimrod.*

כִּי קָרָא רָאָה Read the  
rest in that place.

The Rabbin saith that the *Latin* Scribes have written that this *Nimrod*, who Reigned first in *Babel*, made himself a God, and commanded that they should serve him, because 'twas he that first had builded *Babel*, &c.

*Synchronismi.*

Idol: in comes the Fire, and being placed under the God, the Wax melts, and the Fire was extinguished. From henceforth the Fire lost its credit among all Nations, as it is at this day.

*Synch. Of*

After this he made an Idol after his own Image, and called it *Bel*.

To this purpose the Rabbin concerning the Stature of *Nimrod*. I had said nothing, had not *Methodius* said too much; who affirmeth, and from him *Lucas Tudenfis*, that this *Nimrod* was no less than ten Cubits high. Believe this that will; if it were or could be so, the Seventy Interpreters did well to call him a Gyant.

Of the manner of his death, *Annius* hath made *Berosus* lie, Spirits took him away: and *Funccius* will needs believe this, as appeareth by his Glos upon the Fiction, that is, (saith he) The Devils took him away for his grand Impiety, &c.

*Cedrenus* saith that *Nimrod* was called *Euechous*. This he took from an ancient Author, *Estieus* of *Milesum*, whose words are these:

Οἱ Καλδαῖοι πρῶτον ἀνέχουσιν ἑαυτοὺς βασιλεῖς, ὡς πρῶτον Εὐχέου, ὁ παρ' ἡμῶν Νεβουδ, ἡ βασιλευσιν Which either are the words of the Author we have said, or else *Euseb*. Vide *Eusebium Scaligerianum*, pag. 14.

I find in one of those Manuscripts which were transported from *Barceius* his most famous Library to the University of *Oxford*, an observable Abstract of Chronology deduced from *Adam*: thence I transcribed what I found most convenient for the illustration

## Nimrod.

tion of that which we have now in hand. First therefore, for the Life of *Nimrod* the Abstract saith thus:

Tale ali-  
quod ad  
Cedre-  
num lego,  
& adChro-  
nicon A-  
lexandri-  
num, ubi  
vid.  
See also  
Cedren for  
this of O-  
rion, and  
the Chro-  
nicon A-  
lexandri-  
num.

Μετὰ τὴ ταῦτα γένοντι πρὸς τῆς τὸνομα Νεβρωδ', υἱὸς Χῆς τῷ  
Αἰθιοπῶ, ἐκ φύλης Χαμ, ὃς κτίσας τὴ βασιλεύοντα πόλιν, καὶ περὶ  
τὸ ἐκταθείξας κυνέριαν καὶ ιαγέλας. Et panlò post; Οἱ γὰρ τὸ Νε-  
βρωδ' λέγουσιν ὑποδυναμέντου, καὶ ἡμιόμοτον ἐν τοῖς ἀστροῖς τῷ ἕξαγῶ ὃν  
καλεῖσιν Ωριωνα. Rursus; Γενόμενῳ τῷ ἔτος δυνατὸς πάντων, καὶ  
πολλὰς ὑποτάξας καὶ κινεῖσας, περὶ τοὺς ἐκταθείξας τὸ βασιλεύοντα καὶ  
κερσεῖν ἅλ' ἄλλων ἀνθρώπων, &c.

The Author, we see, giveth a pregnant testimony to what we have said, adding also one thing more than we knew before, that this *Nimrod* at his death was Deified, as in his Life we have proved: so that he seemeth to be a God of some note; but, if we make, we shall find that his Divinity transcends not the eighth Sphere.

As his place was changed, so his Name; that from Earth to Heaven, this from *Nimrod* to *Orion*. The Greek Poets would laugh at this, as we will now at them, having undoubtedly found the truest meaning of this Constellation. I will not burthen the Discourse, nor imploy the Page with their vain Fictions; who liks elsewhere to see them, let him repair to *Hyginus*, *Aratus*, *Manilius*, *Stoffler* upon the Sphere of *Prochus*, and the nameless Scholiast upon *Cesar Germanicus* that was found in *Sicily*. This only I may say, that the Conceit was truly Poetical, Πονηρικὴ, that is, merely made, not told, as having no foot-step in Story, nor foundation in Verity, save only their misconceit of the name *Orion*, quasi *Urion*. This infirm Gloss upon that word, however at the best not able to stand by it self, was after made far more impotent by their halting between two Opinions; one while conceiving *Orion* to be that he is, another while to be *Arctophylax*; far widely guessing, the

## Nimrod.

the one being in the North, the other in the South. See *Hesychius* in *Booms*. But how well our Author accordeth with the truth, we shall see and greatly approve. That *Orion* was a Hunter, the *Greeks* themselves confess: so *Theon* upon *Aratus* his *Phænomena*, pag. 539. of that which was printed in *Quarto* at *Paris*.

*Moses* recordeth the like of this *Nimrod*; the *Fables* also say he was a King; and in *Janſon's* Globes he is called *Bellator fortissimus*. The *Astronomers* of *Arabia* call him אלגבר *Algebar*, that is, as the *LXX.* doth, the *Giant*. All this agrees. Add hereunto his posture in the *Heavens*, highly becoming his Profession. To shew he is a Soldier, he is placed with *Sword* and *Buckler*, and is therefore called by the sweetest Poet

*Museus* in *Degeſu* 'Ωείωα. To betoken his *Huntmanship*, he holdeth in his hand the skin of a wild Beast: And in the *Asterisms* of *Cæſar Germanicus* he hath a Bow ready drawn. Besides this, he hath a *Hare* at his feet, and the two dogs behind. Let now the Reader judge: nay, *Homer* saith, that is *Orion's* Dog, in these words,

Ὅν τε κῶν' Ωείωνθ' ἐπὶ λήσων καλέουσιν.

to which *Theon* in *Aratus* addeth, ἐπὶ κυμαγῶ ὄντι 'Ωείωνι \* *Cisseu* σπυρολόδει ἡ κῶν, &c. because *Orion* being a Hunter must have his Dog to follow him. Of this *Orion* *Moses* maketh mention, if he wrote the Book of *Job*, chap. 9. verse 9. yea, God himself, in the 38 of that Book, because he had to deal with an *Arabian*, questioneth him in his own *Astrology*, Canst thou bind (saith he) the swift influence of the *Pleiades*, or loose the bands of *Orion*? The Original in both places, as also in *Amos*, who had it from hence, is כסיל *Cesil*, so called from the inconstancy of the Weather at the *Astronomical* Ascension of this Constellation: from whence also their Month \* *Cisseu*.

That this *Cesil* here signifieth a Star, all agree; the difference is amongst them, which of all those innumerable Lights this *Cesil* should be. *Hierom*,

by

*Museus* in  
Her & Le-  
andro.  
ἐκ ὁμοίας  
δόντα Βο-  
ώτων ἡ  
Degeſtu  
'Ωείωα.

from *Cesil*  
because of  
the in-  
constant  
weather  
which is  
caused at  
the rising  
of this  
Star; for  
*Cesil* sig-  
nifieth In-  
constancy.  
Of this  
see Rab.  
*Benjamin*  
in his Iti-  
nerary.

## Nimrod.

R. Jonah by the Instruction of his Jew no doubt, translates, in Heb. it *Orion*. Rab. *Jonah* in *M. Kimchi*, saith, כתב רבי יונה כי הנה כוכב גדול נקרא בשם סובל that by this *Cesil* is meant that great Star which the *Arabians* call *Sobel*: this *Sobel* is not *Orion*, but *Canopus*, a bright Star that strikes the Horizon of *Rhodes*, and is placed in the *Argonavis*, as *James Christman* most truly collecteth out of the *Arabian Alfraganus*; and for this cause the learned Linguist turns head upon the whole strain of Interpreters, who translate (with a general consent) *Orion*. I will not be so bold, because I am not so well able; yet I should ask his leave to follow the old Interpretation for one reason of my own, because I see the *Chaldee Paraphrast* renders that word *Cesil* by נפרה which signifieth a Giant; and therefore in all probability intended this mighty Hunter, great *Nimrod*, bold *Orion*.

The Reader may perchance ask one question, why *Nimrod's* name should be changed into *Orion*? I answer, as near as I can conjecture, that this is the Reason; Being upon the Earth as he was, he was fitly called *Nimrod*, which signifieth a Tyrant; but when he began to be numbred among the Stars of Heaven, he was not unaptly termed *Orion*, אוריון from אור, *Or*, which signifieth the Sun, in the Plural in *Chaldee* אורין *Orin*, which signifieth the conspicuous lights of Heaven, as these Stars in *Orion* rise to the Elevation of *Chaldea*, glittering \* upon the Equinoctial in the North and South part of Heaven.

\*H. אוריון הנה כוכב גדול נקרא בשם סובל.

Hipparchus of Bithynia in his Asterisms.

Gg

Beis



## Belus 2.

## Synchroisimi.

**T**His *Belus*, whether he were the Son or Nephew of *Nimrod*, or what Affinity to him he might have, Antiquity discovereth not. *Reyneccius* is bold to conceive that this was *Arphaxad*: if ye ask the reason, he answereth, because *S. Cyril* calleth this *Belus Arbelus*, which he endeavoureth to wring out of *Arphaxad*. The conceit, as I conceive, is slender, tho this Author deserveth well of all Historians.

*Sanchuniathon*, an ancient Author among the *Phenicians*, affirmeth that this *Belus* was the Son of *Saturn*; this was *Nimrod*, so called by the Profane Authors, as many have conceived: If so, then *Nimrod* is he of whom *Ovid* speaks, that in his time the Golden Age flourished. So *Esopoleon*.

Certainly that Conceit of the Poets, in comparing the Ages of the World to Metals, seemeth to have sprung from *Daniel's* own Comparifon, which

**O**F the *Sicyonians* see *Pausanias*, *Suidas*, *Homer* remembreth them, *Isaia. 8.*

The Kingdom of the *Sicyonians* was founded in the Reign of *Belus* in *Peloponnesus*.

*Sicyonian* *πατρίς* ἡ *Σικωνία* *ἡ* *Ἀργολοῦς*, καὶ *ἡ* *Βύλων* καὶ *Νέων* *ἡ* *Μυρῶς*. *Εὐσεβ.* λόγος *πατρίων*. The same see also in the Successions of *Africans*. Both say that this Kingdom was first founded by *Egialeus*, from whom *Peloponnesus* was first called *Egialia*. Note the Antiquity of the *Greeks*, whose first beginnings were founded in *Sicyonia*; which place was so called from *Javan*, who first pitch'd his Tent there. For *Sicyon* is *Σικων*. *Suceoth Javan*, or it may be

*Belus 2.*

*Synchronismi.*

which he relateth out of the Kings Dream concerning the Head of Gold, the Arms and Shoulders of Silver, &c. In that sense *Nimrod* might be *Saturn*, and *Belus* might be his Successor, to wit *Jove*; for so this *Bel* was called. And thus, forgiving *Ovid* the Fable, this is nothing else but what he hath said, That the Golden Age, that is, the Age designed by the Head of Gold, was in the days of *Saturn*, that is, *Nimrod*. 'Tis ordinarily granted that *Ovid* had seen the Books of *Moses*, and under the same privilege he might also read the Prophet *Daniel*; fetching his Golden days from hence, and *Saturn* from thence.

Whereas this *Bel* was called *Jove*, it is to be understood, that as *Bel* was a Name proper at first to the true God, (for so he is called in *Osée*) so *Jehovah* also was a sacred expression of the Trinity in Unity at the first, and afterwards by the Sacrilege of a crooked generation unaply given to these arrogant Kings. *Belus* perhaps first called the Sun so, and himself afterwards; as *Nimrod* did the Sun by the Name of *Bel*: which name the Sun still kept in *Phœnicia* long after these times, for there they called the Sun *Balsamen*, that is, the Lord of Heaven. And that the Sun was called *Jove*, the Devil confesseth in the Oracle of *Apollo Clarius*.

he set *Succah Jon*, the dwelling of *Javan*, by whom throughout the whole Scripture the *Hebrews* understood the *Greeks*: Hence *Iones*, and the *Ionick* Tongue, in which the most ancient Poets are extant.

*Terah* the Father of *Abraham* is born.

Belus 2.

Θεός τ' ἄλλων ὅλων Θεὸν ἕμμεν 'Ιαώ,  
 Χείμαρ ὡς τ' 'Αἰδω, Δία δ' ἑαυτὸν ἀρχομένην,  
 Ἡέλιον δὲ Δίευσ, ὑπερταύτη δ' ἀβέδν 'Ιαώ.

When or where this *Bel* died it is unknown, and how many years he lived is altogether as uncertain: this only is true, that 60 years must be distributed between him and his Predecessor; but at what proportion this distribution should be made, is no way manifest.

Ninus.

Synchronismi.

**T**HIS *Ninus* was the Son of *Belus*: so all profane History affirmeth by a common consent: *Justin*, *Diodorus*, and the rest.

The brief Discourse of this King's Life see in *Justin*. *Ctesias* of *Cnidus* wrote the better part of his more noble Expeditions; but *Diodorus* confesseth that none ever writ them all. *Diodorus* ex *Ctesia*. He made war with many Nations, and was the first, as these Authors think, that violated that Community which men formerly enjoyed. It seems he was the first that they knew; but *Moses* telleth us of one before him, and *Eupolemon* of another.

**F**ROM *Ninus* to *Sardanapalus* are 1300 years. *Justin* out of *Trogus Pompey*.

*Zoroastres* Reigned in *Bactria*. *Justin*.

*Farnus* in *Media*. *Diod.*

*Arieus* in *Arabia*. *Diod.*

*Barzanes* in *Armenia*. *Diod.*

In the time of *Ninus* also *Vexores* was King of *Egypt*, *Tangis* of *Scythia*. *Justin*. ex *Trogo*.

*Salian* thinketh it absurd that there should be any King before the division of the World, and therefore condemneth *Julius Africanus* for his Dynasty of the *Arabians*, and reprehendeth *Justin* for these Kings of *Egypt* and *Scythia*, which are set down.

*Ninus.*

*Ninus* made war with the King of the *Bactrians*, in which War his Captain *Menon* fell in love with *Semiramis*, in which Sute *Ninus* was Corri- val, and got the Gentle- woman, not her good will; doing not what she would, but what he listed: for that *Menon* becomes desperate, and for the loss of his Love casts away himself. *Cie- sias*.

*Colophonius.*

*Abraham* is of special note and use in History, it seem- eth to deserve more at our hands than to be careles- ly committed to the protection of a bare Assertion; meriting rather some peremptory proof, especially since learned *Sealiger* hath conceived the contrary. Rather therefore than we will doubt of his credit, we will for his sake call the truth in question, doubtingly demanding.

Whether *Abraham* were born in the 43 year of King *Ninus*, yea or no.

A great Master in History, and our only Guide in Chronology, affirmeth, *Eusebius Pamphilus*, and he out of the Reverend Reliques of old *Castor*, *Thallus*, &c. first in his first Book, and again in his second, which he calleth his *Kavov Xegvns*. In both he useth these and the same words;

*Ninw ὁ βασιλεὺς Ἀσσυρίων πενταεκοστὸν τῶν ἀσσυ-  
ρίων τῶν βασιλέων, ἦν αὖτ' Ἀβραμ*, &c. The same Au-  
thor pleasing himself in the verity of this persuasion,  
repeats the same again in his Evangelical Preparative,  
where

*Synchronismi.*

down by *Trogus Pompey*, so as if the Succession had been long. But *Justine* and these Authors deserve our credit. For the *Æra* of the *Egyptian* Dynasty, or the *Scythian*, I find in the false *Berosus* too much, elsewhere too little. *Dio- dorus* is best; but with him the first Kings of *E- gypt* were all Gods. See further *Diod. lib. 1.*

In the Reign of *Ninus* great *Abraham* was born.

Because the Nativity of this famous Patriarch

## Synchronismi.

where he beareth witness to himself, and to what he had said elsewhere, 'Επὶ Νινὺς ἦεν ἡ Ἀσσύριον, ὃν περὶ τὴν φασιν ἀπὸ τῆς Ἀσίας, πάλω Ἰνδῶν, κατεστηκέναι, ἢ Νινύθ, ἐπὶ νυνυμῶ πόλις, ἢ Νινυὶ παρ' Ἑβραίοις, ἀνθίσταται' καὶ δὲ Ζωεράστῃς ὁ Μάγος Βακτερίαν ἐβασίλευσε. Νινὺς δὲ γυνὴ καὶ διάδοχος τῆς βασιλείας Σαμίεργις, ὡς ἔστι τῆς Ἀβραάμ καὶ τῆς τῶν. Ταῦτα μὲν ἐν ἀποδεκτικῶς ἐν τοῖς πονηθεῖσιν ἡμῶν χει-

Κατὰ τὸν τῆς χειρὸς τῶν Νινύθ, καὶ Σαμίεργις, οὐχ ὅτι ἔστι τῆς Ἀβραάμ. Ita Epiphanius, l. i. p. 10. Edit. Basil. νικοῖς χερσὶν ἕως ἔχοντα σωθήν. The Reader may be pleased to note his confidence in these words, ταῦτα μὲν ἀποδεκτικῶς, and his great industry herein in those, πονηθεῖσιν ἡμῶν χειρικοῖς, &c. George Cedren and Epiphanius, no way mistrusting such elaborate Canons, take it for granted, proposing and approving the Authority of this great Chronologer. Νινὺς δὲ τῆς πρώτης βασιλείας, καὶ ἡ Ἀσσύριον τῶν περὶ τὴν Ἰνδὸν καὶ τὴν Βακτρίαν, ἢ Νινύθ. Wonder we then what should move great Scaliger, to set down Abraham born in the year of Beluchus, long after Ninus. His follower and admirer, Helvicus, hath no other reason but the authority of his great example. The truth is, Scaliger confesseth that his fore-runner in this conceit was George Syncellus a Monk. This George was learned, but (in the opinion of Scaliger) a most severe Critick, and censorious judg of Eusebius Pamphilus, whose Chronology he transcribed and examined. In his Examination he found that Eusebius undertaking to follow Africanus, yet when he comes to the Trojan times forsaketh him, interrupting the Succession by raising out four Kings at once. Thus indeed Eusebius hath done. Salian, a diligent Writer among the Moderns, excuseth the error of his History by the Heresie of his Profession: as if an Arrian (if he were one) might not be a good Historian. We shall forbear to seek to save his credit, by discovering so much of his infamy: but the reason why he thus did, was to rectifie the errors of Africanus, whose Chronology though it will no ways hold in all points, yet it best agreeth this way;

Anima-  
version.  
Scalig. ad  
Eusebium,  
p. 15. & in  
Notis.

Cedrenus  
in Compen-  
dio Histor.



*Synchronismi.*

way; for if we restore him his four Kings again, he himself will be found subject to greater inconveniencies, and more abound in Anachronisms than before. This I then rather incline to, for my own particular, because I have considered, that though *George Cedren* professeth himself in the first Page of his Work constantly to follow the aforementioned *Syncellus*, yet in this matter he refuteth him; at once acknowledging and leaving his Error: for *Cedren* plainly setteth down our Patriarch born in the 43. of *Ninus*, as aforesaid. Thus to the probable fallhood of renowned *Sealiger*, we have set down the probability of the contrary; to his Greatness we oppose three to one, and those all Great, who cannot but merit our belief, because their process is Astronomical, and their Chronologies faithfully contracted out of the larger Volumes of Celestial Revolutions, and infallibly grounded upon the Laws of Heaven: These are *Gerard*, *Mercator*, *Seclus Calvinus*, and *Capellus*; who all consent in this, that *Abraham* was born in the 43 of *Ninus*, which was the thing to be proved.

This man for his admirable skill in Celestial Contemplations was noted by many Authors among the

Heathen. *Hecateus* of *Abdera* wrote whole Volumes of his Acts and Monuments. *Berosus* observeth that he was a great Astronomer: and *Josephus* saith he read this part of the Mathematicks to the *Egyptians*.

*Nicolas* of *Damascus* relateth a brief story of his Life, agreeable to *Moses*. *Alexander* out of *Eusebion* maketh mention of:

*Ninus.*

*Colopbanus Phenix*, a Poet, hath thus set forth the Life of this Prince:

Ἀνὴρ Νῆρινος ἡγεμὼν ἔσθ' ὡς  
ἔγωγε κλέω,  
Ἄστυος, &c.

*Ninus* vir quidam fuit,  
ut audia, Assyrius, qui ante  
Mare possidebat, Et alia  
capitulus quam arana est  
Cassia.

*Astra*



## Ninus.

*Astra nunquam vidisti, nec  
fossitan id optavit.*

*Ignem apud Magos sa-  
crum non excitavit,*

*Ut lege statutum est, De-  
um nec Virgīs attigit.*

*Sacrificiis Deos non est ve-  
neratus: jura non reddidit.*

*Subiectos sibi populos af-  
fari non didicit: ac nō nu-  
merare quidem.*

*Verū ad edendum ac bi-  
bendum strenuissimus.*

*Vinumque miscens, cetera  
in saxa amandabat.*

*Vir ille ut mortuus est, hoc  
de se testimonium reliquit  
omnibus.*

*Sepulchrum hoc conspi-  
catus, nunc ubi Ninus sit  
audi.*

*Sive sis Assyrius, sive  
Medus, sive Coraxus, sive à  
supernis paludibus Indus  
capillatus; frivola non de-  
nuncio.*

*Quondam ego Ninus fui,  
spiritumque vitalem hansi:*

*Nunc verò aliud nihil  
quàm terra factus sum.*

*Quicquid comedi, habeo,  
quicquid volupe mihi fuit,*

*Et quicquid pulcrarum  
feminarum in amore lasci-  
vii.*

*Opes quibus eram bea-  
tus, inimici coemptes.*

*Auferent*

## Synchronismi.

of this *Abraham*, testifi-  
ing that he was the In-  
ventor of Astrology a-  
mong the *Chaldeans*; they  
tell also of his Expediti-  
on, and *Melchisedech*. &c.  
*Euseb.*

*Artapanus* recordeth  
that the *Jews* were called  
*Hebrews* from *Abraham*:  
he saith also that *Abra-  
ham* went into *Egypt*, and  
taught the King *Astrono-  
my*; the King's name he  
calleth *Pharetho*. His words  
are, ὁ ἄρ' Ἀβραάμ βασι-  
λέα Φαρεθώλω. He would  
say *Pharaoh*. Thus *Arta-  
panus* in *Euseb.* Ἐνταύθα  
ἀναγ. βίβ. 3<sup>η</sup>.

*Melo* in his Discourse  
against the *Jews* writeth  
also of this *Abraham*,  
and saith that he was so  
called to express thus  
much in force, to wit, his  
Father's Friend. One part  
of his name signifieth a  
Father indeed; and the  
other, according as it  
might be written, might  
be forced to signifie a  
Friend. But let this pass.  
This *Melo* telleth of his  
two Wives, of his Sons  
by both, and summeth  
up his whole story. Of  
these

Ninus.

Anserent, hædum ut crudum quæ bacchantur Thyades.

Ad inferos cum descendi, nec aurum, nec equum,

Nec argenteum currum egi:

Cinis jam multus, qui olim Mitram gestavi.

Atbenæus l. 12.

Diodorus speaking of this Ninus giveth another report; for he saith this man was φύσει πολεμικός ἡ ζήλωτις ἀρετῆς, born to be Martial and Valorous even to emulation.

Ninus made War with the Armenians, in which case their King Barzanes perceiving himself too weak, conquered his enemy by his submission: which Ninus ingenuously apprehending, as generously rewarded, and restored the Kingdom to the King again.

Diodor. lib. 2.

Ninus dieth, and was buried in the Palace; in memorial of whom was erected a most stately Monument, in height nine Furlongs, and in breadth ten: a wonderful sumptuous Tomb, if Ctesius say true. But Scaliger saith that he was Scriptor nugacissimus: If he were, I wonder much that Diodorus thou'd so often use his Authority, as is most certain that he doth.

Synchronismi.

these testimonies see more in Euseb. Pamph. ευαγγελ. σεπτ. βιβ. 3<sup>η</sup>.

Concerning Abraham, thus Eusebius.

Ἀβραάμ Χαλδαῖος ὦν τὸ ἦν, ἡ πατρίτις ἡλικία αὐτοῦ Χαλδαίοις ἐστέρη, καὶ τὸ παρ' αὐτοῖς ἀστρολογία καὶ λοιπὴς ματιγὴ σφία. Θεοφίλης καὶ ὦν, καὶ τὴν κήρυμασι τὸν ἑαυτοῦ μὴ καταδέξασθαι ἑαυτοῦ ἐν διατείθειν· ἀλλὰ ὅτι τὸ συνεπυρρὸν ἐκ τὸ ὅτι κτισμάτων ἀναχθεῖς χαλκονῆς, δέρας ἐλλαμψέως ἡξιώθη, ἐπὶ διατείθειν ἐν τῇ κατείδ. Euseb. χερνικῶν λόγῳ σεπτ. pag. 19.

See also what Julius Africanus hath storied of Abraham and his Expedition to Pentapolis. Euseb. χερνικῶν λόγῳ σεπτ. pag. 19.

Hh

Concerning

## Ninus.

Concerning the City which *Ninus* builded, the Author of the Chronological Abstract before cited saith thus:

Ὁ δὲ Νίνος ὁπλισμένης γυνώμενος, καὶ πῶς πόλιν μεγάλην σφόδρα, πορείας ὁδὸς ἡμερῶν τεσσάρων, ἐκάλεισεν αὐτῷ, εἰς ὄνομα αὐτοῦ, Νινευί· καὶ παρθένος ἐν αὐτῇ βασιλεύει.

## Semiramis.

## Synchronismi.

ALL Writers have shewed their good will to make the World acquainted with the Renown of this Manly Woman; but in their discourse there hath been as much deceit, as in her desert. *Diodorus* confesseth her Pedigree to have no better Authority than from the Fables. The most say she was the Wife of *Ninus*; so *Ctesias* and *Diodorus*, and many besides: but *Conon* in *Photius*, saith she was the Mother of *Ninus*, καὶ γυνὴ αὐτοῦ, ἀλλὰ μητέρα. But the error of this ancient Author is most apparent; for by *Ninus* he meaneth *Ninias*, who also was called *Zadans*, as *Africanus* witnesseth: and so indeed she was the Wife of *Ninus*, and the Mother of his son *Ninias*, which

*Semiramis* fenceeth in *Babylon* the Head-city with a famous Wall;

*Cottilibus muris cinxisse*

*Semiramis urbem,*

*Ovid. Metamorph.* She builded a Wall, but not that famous Wall which the *Greeks* tell of, but for that are reproved by the true *Berosus*.

In the time and by the appointment of *Semiramis* the first Eunuchs were instituted. This the Queen did for necessity, but the Kings after her used it amongst their Royal Superfluities. A thing ordinary in the *Persian* and *Babylonish* Court.

That this Queen was the first appointer of this chaste attendance for her Bed-chamber, *Amianus* testifieth.

In

*Semiramis.*

which *Canon* undoubtedly meant: for he saith that the reason why she was supposed to be his Wife was, because she unwittingly lay with him. *Justine* expounds the Authors mistake, who saith indeed that she would have been Incestuous with her Son, which Fact her Son, by an unnatural kind of piety, punished with her life.

Because *Diodorus* saith, that when this *Semiramis* was exposed, (according to the Ancients) A Shepherd took her in whose name was *Simma*; *Reynaeus* conjectures from hence that she was the Daughter of *Sem*. 'Tis uncertain who or what she was: *Semiramis* she was called, which because it signifieth a Dove in their Language, therefore it seems her Subjects for the sacred memory of her Names sake worshipped the Pigeons ever after.

But *Scaliger* saith he findeth no such word in *Syriack* in that sense. The Critick shall be pardoned for that, 'tis like there  
is

*Synchronismi.*

In honour of *Semiramis* the Kingdom of *Assur* bare the Dove in their Coat-Armour; but it is out of my element to blazon it, either by Planets or otherwise: for this Coat-armor is scarcely found among the Heralds; nor can it be certain what the Field was, though the Charge is known to be a Dove: yet because it is a Princes, one thing is undoubted, that Emperors and Kings ought to bear Gold in their Arms, and then it might be thus;

The Field is Sol, a Dove volant proper, &c.

Learned *Pierius* endeavouring as near as he can to read all things in *Egyptian* Characters, supposeth the story of *Semiramis* her Dove to be Hieroglyphical, noting but her notable Lasciviousness; for so he saith, that this Queen was Venerous.

Authors indeed are diverse, but the most are of a contrary Opinion. Many suppose that place in the Prophet *Hieremy*,

Hh 2 מפי

## Semiramis.

is now no such word, however there might:

*Vetus verborum interit ætas, Et juvenum ritu florent modo nata, vigentque.*

So the Poet in his *Arte Poetica*.

Words have their ages; the Obsolete die, and young Phrases grow up and thrive in their places. *Hesychius* emboldneth us, for he saith that,

*Semergus* is *ἡμισυ* ὄρνις, *in voce Semergus*. If *Semiramis* be a Wood-pigeon in Greece, it may perchance have been an House-pigeon in the Country of *Assur*.

*Semiramis* her Exploit of the Elephants in the *Bactrian* and *Indian* War, see in *Diodorus*.

The German Writers say her Son *Trebeta* built *Trevers*, which they peremptorily conclude out of their own presumption upon the rotten reputation of an old eaten Epitaph.

Of the great Stone which the Queen caused to be cut out of the *Armenian* Mountains, see also *Diodorus lib. 2*.

## Synchronismi.

מפני חרון הוינה *Mippenne chron hajona*; *Fugite à facie columbe*, to be understood of the *Assyrians*, because, as we said, they bare the Dove in their Warlike Ensigns. So *Cornelius à Lapide*, and many others, following the Interpretation of *Hierome*, who at the 13. of *Ezay* writeth that God calleth *Nebuchadnezzar Columbam*. So a most ancient *Saxon* Translation in the Library of *Christ-Church* in *Oxford*, from the face of the *Sword of the Culver*. If the Interpretation pass, as it may, that which hath been said may make for the Illustration: for then 'tis thus, Flee from the *Sword of the Dove*; that is, from their *Sword* who display their Banners in the Field with the Ensign of a Dove.

Heralds may here take notice of the Antiquity of their Art, and for their greater credit blazon abroad this precious piece of Antientry; for before the time of *Semiramis* we hear no news of Coats or Crests.

*Justin*

## Semiramis.

*Justin* relateth out of *Trogus Pompey*, that this Queen, after her Husband's death, fearing in the Subjects hearts some Disloyal Prejudice of her Sons Minority, invested her Majestical Spirit in her Sons Habit, and approved her self to be by valiant Acts, not what she was, a Woman, but what they thought her to be, a Prince discreet, politick, and most fortunate.

This Queen built the Walls of *Babylon*. So *Ovid*, as we have said; so *Dionysius Afer*.

— — — — — ἡ δὲ πόλις τε καὶ

Τέλειον ἀπὸ τῆς Σεμίραμις ἐκδομένη.

The *Anonymus Scholiast* upon *Aristoph.* saith that she built the City; Ἡ δὲ Σεμίραμις ἔκτισεν τὴν Βαβυλῶνα.

And so may others have been deceived with her fame, and attributed to her name the building of the City, who had erected nothing but the Walls: and those Walls whereof *Diodorus* speks; for both those and the City were builded by a Syrian King, as *Diodorus* confesseth of the *Horti pensiles*, and might have done of these also: however he, and they that think otherwise, deceive themselves; for this was done by the King of *Babel*, as we will prove out of *Berosus* in the Life of *Nebuchadonisor*.

*Semiramis* Reigned 42 years: *Justine*, *Africanus*,

*Semiramis* erected her self a Tomb inscribed thus; What King soever wanteth money, let him open this Monument, and take his desire. This *Darius Hystaspis* assaying to do, found a check within the Tomb, wherein the Queen had thus written, Nisi, vir malus esses, haud sanè mortuorum loculos scrutàsses.





## Synchronismi.

& *Autumni putrescere reor, Solo cœloque juxta gravi. Tacitus hist. lib. 5. pag. 619. Lipsianæ editionis in Œdavo.*

The Author of the Abstract before-mentioned, when he cometh to *Ninus*, setteth down to succeed him one *Thourias*, who was called *Ares*, to whom he saith they made the first Statue, and called it *Baal Oedr*, (that is, *Lord God*;) of which, saith he, the Prophet *Daniel* hath made mention. *Suidas* either had this from this Author, or he from *Suidas*, who hath written the same; for as I know not the Author, so neither his time. It was after *Ensebius*, how long I yet cannot tell. Whereas they cite *Daniel*, we are to understand, not that Man of Desires, but his Name-sake, intituled to the story of *Bel* and the *Dragon*, which who will may read more at large in *Hebrew* than 'tis found in *Greek*, if they will patiently revolve the stories of *Josippus* the *Jew*, called also *Gorionides*. After *Thourias* the Abstract placeth *Lames*, then *Sardanapalus*; omitting that whole Succession of *Africanus* without recompence, more than of *Thourias* and *Lames*, neither of which are known.

Thus far the better hand of pure Antiquity hath helped us.

*Julius Africanus* reckoneth up the Kings from *Zames* to *Sardanapalus*, and after him *Ensebius*; and amongst the Moderns *Funccius*, *Angeloerator*, *Hennin-gius*, *Reyneccius*, and divers others. Those that deserve greatest commendation are, first and chiefly *Se-ibius Calvisius*, in his judicious Chronology; after him *Salian* in his Annals; so *Josephus Scaliger* in his *Isagogical Canons*.

However I might have both their help and authority, yet I forbear so to fill up the great Chasm in this part of our Monarchy: yet it shall not be said that I refus'd to follow such great Leaders for a little reason.

Amongst

Amongst others, these two have principally persuaded me.

First, because the Account of *Africanus*, reckoned *per quodas rōv xēvov*, that is, summing up the years of each King together, agreeth not with the Computation of the years in general.

Secondly, because we find in Authors of undoubted Credit some Kings of *Asshur*, whom notwithstanding we find not in the Succession of *Africanus*. As for Example, *Moses* maketh mention of *Amraphel*, whom the *Hebrews* would have to be *Nimrod*, grounding their conceit upon a fabulous Etymology; because they say *Abraham* was brought before *Nimrod* for burning his Father *Terah's* Idols, and being then but three years old, discoursed before the Tyrant concerning the Creator of Heaven and Earth. *Nimrod* proudly replied, that it was he that made the Heavens, and the Host of Heaven. If so, said *Abraham*, then say thou to thy Sun that he should rise in the West, and set in the East, and I will believe thee. *Nimrod* thus exasperated with the Childs Audacity and Discretion, commands that he should be cast into the fire; therefore the *Jews* say, that he was called *Amraphel*, from אמר *amar* and פיר *phul*, that is, *dixit* Descende, he said to *Abraham*, Go, go down into the fire; and this, say they, is *Ur* of the *Chaldees*, out of which God brought *Abraham*. This story is in the Book of *Maase Torah* אברהם נבן & postea, ויאמר אבר אבר מאם כרב רוד אדוני אמר לשמש ש תורח נבן See *Munsters* Annotations on *Genesis*, where these words and the entire story is set down out of the aforesaid Book. But this discourse is idle.

Again, *Suidas* maketh mention of one *Θεὺς*, who Reigned after *Ninus*; and *Macrobius*, of one *Deleboris*: but of these, or either of them, *Africanus* saith nothing. Some would have that *Θεὺς* or *Θεῖος* in *Suidas* to be *Arius* in *Africanus*: their reason is a Con-

Conjecture from another name which this *Ōeus* had : for which see *Suidas* in this word *Thuriai*.

Besides all this, *Diodorus* reckoneth but thirty Kings from *Ninias* to *Sardanapalus* ; but *Africanus* recounteth more. This disorder and disagreement in the matter hath moved us to break off the Succession in this place from *Ninias* to *Sardanapalus*, interposing one only Prince, of whom *Diodorus* maketh mention, that in his time hapned the noble Expedition of the *Argonauts*, and the Wars of *Troy*. The Kings name was *Tentames* ; but in what place to rank him I find not, not following *Africanus*.

So doth the Abstract, leaving out all those Kings which in *Africanus* and the false *Berosus* were suspected Adulterine : a thing in this nameless Author much to be regarded ; for certainly he took it for granted, that this part of the Succession was meerly lost, and without hope of recovery. I will add one reason more, which at this instant takes me up ; That the Maintainers of these Kings reciting their Names, puts the Readers off so slenderly, that we cannot but suspect them ; for of each King they still disgracefully report that he did nothing worthy of Memory : A likely matter, that all those Kings were idle.

The *Trojan War* is famous, and a great part thereof fabulous.

For the History see *Dicys* the *Cretian*, and *Dares* the *Trojan* ; translated, the one out of the *Phœnician Language*, the other out of the *Greek Tongue*, by *Cornelius Nepos* : though some have called in question the credit of both these.

Or rather  
our own  
Josephus  
Iskanus.

See also *Valerius Flaccus* in *Latin*, and *Apollonius* in *Greek*, for these *Argonauts*.

The last King therefore of the first State of this Monarchy was *Sardanapalus*, as *Diodorus* and *Trogus* make mention ; *Diodor. lib. 2. Justin. ex Trogo lib. 1.*

*Sardanapalus.**Scynchronismit*

HE was the Son of *A-nacyndraxis*. A most obscene and most lascivious Prince, set forth not only in his nature, but his name also, as *Cicero* hath observed.

*Justin* relateth his wanton and enormous practices; so *Diodorus* and *Abeneus*, *Suidas*, and many more: scarce an Author that pass by his infamy without a reprehension and reproach.

An ancient Author, *Duris* in *Athenus*, deserveth to be read concerning the manners of this womanly and effeminate Prince. *Hoc solo imitatus virum*, (saith *Justin*) In this only he was like a Man, in that he burned himself. Of the manner how, read *Athenus*; and of the reason why, see *Cassaubon's* Discourse upon that place.

The most renowned achievement that ever this Prince brought to pass, was, that he built two Cities in one day, *Tarsus* and *Anchialus*; as the Epi-

*Tarsus* and *Anchialus* founded by *Sardanapalus* in one day.

taphs.

*Sardanapalus.*

taphs make mention in the Authors afore-named.

For so *Aristobulus* reports, that his Tomb was set at *Anchialus* thus inscribed :

Σαρδανάπαλος, Ἀνακυνδράξει παῖς, Ἀρχιέλλω καὶ Ταρσῶν  
ἔδειψεν ἡμεῖς καὶ. Ἐδε, πίνε, πᾶζε ὡς τὰ ἄλλα τέτε ἐκ  
ἄξια· that is, *Sardanapalus, Anacyndraxi filius, Tarsum*  
ἔ· *Anchialum eodem die condidit. Ede, bibe, lude: nam*  
*cetera omnia ne hujus sunt;* that is, not worth a fil-  
lip. For so his Statue was carved, as if his Hands  
had given a fillip, and his mouth had spoken those  
words.

The like Epitaph was inscribed upon a stately Monu-  
ment in *Ninive*, in the *Chaldee* Tongue, which the  
Greek Poet *Chenilus* thus translated :

Ἐγὼ δὲ ἐβασίλευσα καὶ ἔχρησάμην· *Cetera vide apud Amyn-*  
*tam, ἐν τεύτῳ σέβμων. Athenæus.*

The like was at *Tarsus*, where *S. Paul* was born; at  
which this Apostle without question alluding to that  
place, *Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκωμεν*· Let us  
eat and drink, for to morrow we shall die.

The great Enormities of this King brought forth  
the confusion of the Kingdom, the Instrument  
whereof was the Rebellion of his Captain *Arbaces*  
Governor of the *Medes*, with whom *Sardanapalus*  
fought for the Monarchy, and got the Victory once,  
and the second time: upon which success the effe-  
minate Prince presuming, the third time in a secure

disdain went not in Per-  
son, because also the  
Oracle had undoubted-  
ly foretold that the  
State of *Ninive* should  
never totter till the  
River *Tigris* proved ho-  
stile; which in the  
King's judgment could  
never be. But it fell out  
other-

*Synchronisimi.*

In the time of *Sarda-*  
*napalus, Arbaces* was Go-  
vernor of the *Medes*, and  
*Belochus* of the *Babyloni-*  
*ans*. Much question might  
be made in this place  
what King continued the



*Sardanapalus.*

otherwise: for in this third Skirmish *Tigris* swelling over his bounds by the vantage of a greater flood than ordinary, plaid an unneighbourly part, and battered down his own borders; at whose irruption a great part of the impregnable Wall was laid level with the ground, the City it self opening to her Adversaries, to check the vice of her Governors.

*Synchronismi.*

Monarchy: whether *Belochus* were *Phul*, or no; or, if not, who this *Phul* might be. A question to this purpose is largely discussed in Sir *Walter Raleigh's* History: yet notwithstanding that, and what hath been elsewhere said of that, I ingenuously profess that I am ignorant at this time where to place this *Phul*; yet for the present I observe the common Order.

---

PHUL.

P H U L.

Circa Annum Mundi 3182.

*Phul.*

*Synchronismi.*

**I**S an Assyrian Name, as *Scaliger* witnesseth: sometimes used alone, as here; elsewhere in Composition, as in this King's Successor *Tiglath Phul Aser*.

**I**N the time of *Phul, Menahem* was King in *Israel*, 2 Kings 15. *Josephus*, *Seder Olam*.

In *Egypt* Reigned *Mycerinus*, *Murken*, whose Life and Acts are recorded by *Herodotus* in *Euterpe*.

The Oracle brought word to this King that he should from thenceforth live but six years, and die in the seventh. The King hearing this, commanded that certain Lamps should be made for the night-time, which he had purposed to spend in joviality whilst others slept, that so he might delude the Oracle, and live twice the longer, by taking so much more notice of his days.

See *Herodotus* in *Euterpe*, pag. 140. circa ista verba, *Μένει δὲ τὸν νύκτας τὸ πένθος. &c.*

About this time *Nabonassar* lived, of whom see *Ptolemy*; but he was not yet King.

*Uzias* was now King of *Judah*: in whose days hapned that notable Earthquake, of which *Josephus* relates, that in the horror thereof a Mountain toward the West cleft in sunder, and removed from its proper place the space of four Furlongs, or half a Mile; and further it had proceeded, had not a greater Mountain towards the East stayed its course.

Of this Earthquake the Prophet *Amos* maketh mention: by occasion whereof see what *Aben Ezra*

*Synchronismi.*

Ezra saith upon that place, page 23<sup>m</sup> 27<sup>p</sup>; and also what *Kimchi* saith in the next side, in that Edition which *Robert Stephanus* put forth.

*Tiglath Philassar.**Synchronismi.*

**T**His King subdued *Gallilee*.

He also carried the Tribe of *Naphtali* into Captivity.

**I**N the time of *Tiglath Philassar*, *Achaz* Reigned in *Judah*, 2 *Chron.* 28.

This King had a famous Dial: and therefore the Invention of the Sciateries is more ancient than *Anaximenes*.

This Dial was a South-vertical, placed upon the Wall of the King's Palace; so *A Lapide*: and it stands well with the explication of the *Phenomenon* of the Sun's Retrocession. And that it was a Dial, see *Peter Nonius* and *Clavius*, two incomparable Mathematicians; the one in his second Book of Navigation, the other in the first of his *Gnomonicks*.

*Salmanassar.*

## Salmanassar.

## Synchronismi.

ORDINARY Chronologers commonly conceived this *Salmanassar* to be *Nabonassar*, of whom *Ptolemy* speaks; but *Scaliger* disputes the point against all: *Calvisius* allo; but this last especially against *Funcius*. Both agree that this *Salmanassar* was not that *Nabonassar*. *Scaliger* giveth the reason both from the Name, Time, and other circumstances; which though *Sir Walter Raleigh* admires, yet he condemns. Time now giveth not leave to enquire, much less to determine the Differences. *Seibus Calvisius* placeth the Prince about that time we have set him. His time is much to be enquired after, it being a most famous *Epoche*, from whose time Chronology can demonstrate, by the aid of: Astronomy, that the Affairs passed since that time are registred in Heaven.

Whoso saith that *Salmanassar* was *Nabonassar* is deceived, as afterwards shall appear: Neither is he any other

HERE beginneth, or not far off, that *Nabonassar's* famous *Era*, from whence *Ptolemy* in his *Almegist* accounteth his Celestial motions.

He ruled in *Babylonia*, in the year of the World 3203, the Circle of the Sun being 19, and the Circle of the Moon 15, the Dominical Letter *E*. Upon the 26 of *February* at Noon, the Sun's mean motion being 45 Minutes in *Pisces*, the Moon in the eleventh Degree of *Taurus*; and 22 Scruples.

The Original of the *Samaritans*, out of a Colony transplanted by the King of *Assur*; they were called *Cuthai*, because there came most from *Cuth*, as *Elias Tisbiter* in voce כּוּתִּי *Cuth*.

other but himself, and none otherwise called. *Scaliger* was bold to call him *Merodac*, but he repented of that in his *Canons Isagogical*.

## Sennacherib.

## Synchronismi.

OF his behaviour to King *Hezekiah* see the Prophet *Esay*, and the High-Priests Annals or Chronicles.

The Egyptians in *Herodotus* tell a most memorable story of this King: That going forth with his Army against *Egypt*, it came to pass that one night a plague of Mice came upon him, and unweapon'd his Souldiers by devouring their Harness-ties of Leather. In memory whereof the Priests provided a Statue like this Prince in Stone, holding a Mouse in his hand, with this Inscription.

Ἐς ἐμὲ πρὸς ὀφθαλμοὺς εὐσεβείας  
ἔστω.

Whoe're beholdeth me, let him learn to be Religious, *Herodot. in Euterp.*

Some suppose that this intends that great foil of this Kings Army by the hand of an Ang.l. An Angel might do both.

**H** *Ezekiah* King of *Judab*.

In his time hapned that strange Phenomenon when the Sun went ten Degrées back. *Peter Nonius* the *Portugal* discourseth of this wonder, and proveth it to be a Miracle because it was done in the Temperate Zone: for, (as he proveth) *Jerusalem* is so situate. This he conceiveth had been no wonder between the Tropicks. But he is twice deceived. 1. Because the Sciatricks reach, that if in the Temperate Zone a Plain be elevated less than the Suns Declination, the same would come to pass. 2. He supposeth the wonder to be in the Shadows going back, which was not, but in the Regress of the Sun it self; for the Shadow might have gone back naturally.

This

Sennacherib.

This Sennacherib was slain by his Sons in the Temple of Jupiter  $\text{♁}$ , or Nisroc. See the Reason in Rabbi Solomon upon that place. See also the Hebrew Edition of *Apocryphal Tobit*, the first Chapter.

Asarhaddon.

ΚΑΝΩ'Ν ΒΑΣΙΛΕ'ΩΝ.

HE Reigned after the death of his Father, and after this King we read of no Successor he had; and therefore History guided by the Circumstances of Time concludes that this was the next Vicissitude, wherein the Assyrians again lose their Power, and the Babylonians continue and end this first Monarchy.

Some have thought that the Kings of Babel only in this last Succession were set forth by the Golden Head: So *Hugh Broughton* a most learned man. But there is nothing to defend this Tenet but his Authority, and that he shall have in some other thing.

The better to understand the *Babylonish* Monarchy, we will set down their Succession, which *Ptolemy* hath recorded from *Nabonassar*, to

Ἀσπερίων καὶ Μήδων.

	ἐπὶ. σωμασῶν.
Ν Αβονασάρε	ιδ'. ιδ'.
Nad'is	β'. ις'.
Κινζίρε καὶ Παύρε	ε'. κθ'.
Ἰνγαίς	ε'. κς'.
Μαρδοκίμπαδ'ε	ιβ'. λη'.
Ἀρμααῦ	ε'. μγ'.
Ἀβασπεύτε πρεφ'τε	β'. μέ.
Βηλίβε	γ'. μη'.
Ἀσπερναδ'ε	ς'. νδ'.
Ῥιγνηβήλε	α'. νε'.
Μεσοπιμωρδάνε	δ'. νθ'.
Ἀβασπεύτε δευτέρε	η'. ξζ'.
Ἀσπερδίνε	ιγ'. π'.
Σασδανίνε	κ'. ς'.
Χωιλαδίνε	κβ'. ςκβ'.
Ναβοπλασάρε	κδ'. ςμγ'.
Ναβοκολασάρε	μγ'. ρπς'.
Ἰλοαρδάνε	β'. ςπθ'.
Νιευκασπασάρε	δ'. ςλβ'.
Ναβοναδ'ε	ιζ'. σθ'.

This I transcribed out of the Greek Manuscript which we have extant in the Archive of our Publick Library; and a most  
K k pre-



*Asarhaddon.*

to the end of this Kingdom. *Scaliger* made much of this rare Canon, but obtained it not in the perfection: *Sethus. Calvisius* hath the right, which he obtained of an *English-man* the then Dean of *Paul's*.

*Synchronismi.*

precious Monument it is, as *Sethus. Calvisius* truly conceived of it.

*The first King in this last Dynasti of Ashur was*

*Nebuchadnezzar.**Synchronismi.*

**F**OR the Composition of his Name, see what *Scaliger* saith, where he setteth down the Simples of the *Babylonish* Names.

The Canon calls him *Nabonordaces*, and there he succeedeth *Nabonordaces* so *Nabopolassar* was the Father of *Nebuchadnezzar*. He is called sometimes *Nebuchadonosor*. That he was the Son of *Nabopolassar*, this Canon in *Eusebius*, p. 38. saith plainly in these words;

*Nabonordaces* *πατὴρ* *Nabopolassar*. This was put in by *Eusebius*, or else left out of that Canon which we have in the *Archieves*.

*Func-*

**J**UDAH carried Captive the first and second time.

In his time flourished the Prophet *Daniel*, the most learned among the Captives.

*Daniel* built a stately Tower at *Ecbatane* in *Media*, which *Josephus* saith was to be seen in his days, no way diminished by age, but remaining in the same fresh and sumptuous manner wherein it was first erected. *Joseph.* lib. 9. c. 12.

After the Captivity of *Jebojakim*, *Nebuchadnezzar* came up also against *Jebojachin*, and carried him also away Captive; for, saith he, thou *Jebojachin* art

*Nebuchadnezzar.*

*Funcius* therefore doth ill to make *Nebuchadnezzar* to be the same with *Nabopolassar*; which *Calvisius* hath observed, and for other and better reasons refuted.

*Megasthenes* the *Persian* thus writeth of this King.

Ναβουδεδσορ⊙ *Hegaleus* ἀλλυμπερ⊙, *Euseb.* p. 41. &c. i. e. That this *Nebuchadnezzar* was more famous than great *Hercules*, and that he subdued *Lybia*, *Asia*, &c.

The same Author reporteth, that the *Chaldeans* relate that this King returning home fell mad; and being in a Fanatick vein, foretold the Destruction of *Babel*.

Ἐγὼ δὲ Ναβουδεδσορ⊙, ὁ Βαβυλωνίαι, τὴν μέλλουσαν ὑμῶν καταστρέψω συμφορῶν, ἥ ἔτε Βῆλ⊙ ἐμὲς σφόνδρ⊙ ἔτε καταστρέψω Βηλ⊙ ἀποτείλου μοι τοὺς παῖδας δένουσι. Ἡμεῖς Πέροντες ἡμῶν⊙, &c. that is, I *Nebuchadonorsor*, O *Babylonians*, foretel your Ruine, which neither *Belus* our Progenitor, nor our Goddes's *Beltis* shall be able to perswade the Fates to remove away. There shall come

*Synchronismi.*

art no better than thy Father; and taunted the King with a Proverb of those days,

סכלונה בושח  
נורה שובח לנעק

Which in plain terms is, From a bad Dog will never come good Puppies. Which is all one with that of the *Greeks*, *Kanē hōgan⊙* καὶ ἄν ὄβρ.

For this see the *Jews* Chronology, or the *Seder Olam Rabba*.

*Nebuchadnezzar* maketh War with *Pharao Neco*, for his Pride which he conceived out of the Victory which he had gotten of King *Jofias*.

Of this *Neco*, *Herodotus* maketh mention, and of a great Battel which he fought with the *Syrians* at *Magdol*.

Καὶ Σόδοισι περὶ ὁ Νεκὼς συμβαλὼν ἐν Μαγδόλῳ ἐμάχησε.

*Nebuchadnezzar* destroyeth the Star of *Tyre* in the Reign of *Itobalus*. *Philostratus* apud *Josephum* in *Historiis Phœnicum*. *Seder Olam Rabba* in the Acts of *Nebuchadnezzar*.

*Nebuchadnezzar.*

come a Persian Mule, &c. meaning Cyrus. *Cætera vide pag. 41. Eusebii Scaligerani.*

The Author intendeth that Story of this King recorded by *Daniel*, that he was among the Beasts, &c.

*Synchronismi.*

*Nebuchadnezzar* is driven from men, and falling mad, liveth no other life than a Beast. This he did till seven Times had passed over him. *Daniel, Seder Olam Rabba, Josephus.*

Thus *Megasthenes* hath storied.

*Berosus* the Chaldean relateth also the notable Expeditions of this famous Prince, and of his sumptuous Buildings; and to him he attributeth the Walls of *Babylon*, the Temple of *Belus*, the *Horti pensiles*; and reprovethe the *Greeks* for their vanity in making *Semiramis* the Founder of that famous City: which also is the conceit of *Annius* in the Life of *Semiramis*, where he introduceth his *Berosus* to aver that *Semiramis* built this Place from a Town to a City; where the Monk, by a necessary and egregious oblivion, forgot his Method, and made a matchless Author contradict himself. Were there no other reason to disprove this false *Berosus*, but this one, it alone were sufficient; when we find that *Annius* his *Berosus* setteth peremptorily down that *Semiramis* built *Babylon*, and yet *Berosus* in *Joseph* and *Eusebius Pamphilus* setteth down the quite contrary, and reprehendeth the *Greeks* for their vanity in affirming that which the other *Berosus* doth. For the building of *Babylon*, notwithstanding it is certain that *Nimrod* began, *Belus* continued, and *Semiramis* enclosed it with a Wall: but not that great and mighty Wall; for this was the work of our King; as also the *Horti pensiles*, which *Curtius* and *Diodorus* witness to have been done by a Prince of *Syria*, at the request of his Wife the Queen, whom *Herodotus* calleth *Nitocris*, as *Scaliger* conceiveth.

*Nebuchadnezzar* also built the Temple of *Bel*, and  
in

*Nebuchadnezzar.*

in fine set his last hand to the entire consummation of a sumptuous City; which makes him cry out in the height of his ambition, **למה ראיתם בנה** &c. Is not this Great Babel which I have built? &c. Dan. 4.

This *Nebuchadnezzar*, after he had ruled over Babel 43 years, he fell into a Disease, and died. *Berosus in Josepho adversus Ptol. Appion. Canon.* His death was sudden according to *Megasthenes*; for he saith that when he made an Oration to the *Babylonians*, he suddenly vanished. See the Fragment in *Josephus, Africanus, or Scaliger.*

*Hevil Merodac.*

*Synchronismi.*

**S**ucceeded after *Nebuchadnezzar*; saith the *Ebojakin* restored to his liberty. 2. King. *Se-der Olam Rabba.* *Megasthenes*: they say also, for his Libidinous courses he was slain by his Sisters Husband *Neriglosoor*, who Reigned after him in his stead. This *Neriglosoor* must be he whom *Daniel* calls *Belsazar.*

*Belsazar.*

Belshazar.

Synchronismi.

**T**His was the last King of this Monarchy. Why the Canon, and *Berosus*, with *Megasthenes*, should call him as they do, the reason may be, because these Kings had new names when they came to the Crown, and those were named from their Gods. So this King being a private man might be called *Neriglossor*; but when he had the Kingdom he was honoured with the name of *Bel*, and called *Belshazar*.

This King maketh an impious Feast, and profanes the Vessels of God's House to quaff in to the honour of *Sbac*; for so these Feast-days were called, *Σακίου ἡμέραι*: and they were like the Roman *Saturnalia*, as we have said, and as *Berosus* expoundeth in *Athenæus*, and *Cassaubon* out of him; *Scaliger* also in his Notes upon the Greek Fragments.

In this Feast the King's heart was very merry:

**J**oseph interposeth some Kings in this last Succession more than what the Scripture maketh mention of, and therefore must herein be neglected, and left to the fruition of his proper sense. The truest opinion is grounded upon Gods own Prophecy to the *Jews*, that they should serve *Nebuchadnezzar*, his Son, and his Sons Son; that was *Evilmerodac* and *Belshazar*; and it is observable that the Abstract afore-mentioned setteth down the Succession, though not in the same order, yet at the same number: His words are, — *ὃς καὶ διὰ τῆς ἑαυτοῦ Οὐλεμεροδᾶχ, ἔπειτα Ναβουχοδονόσορ, καὶ ὃ τέτῃς, Βήλτασαρ, καὶ Δαρείων, υἱὸς αὐτοῦ, &c.* He inverts the order, which might not be his error, but the Scribes: 'twas facile, and more likely.

This Order and number also the *Seder Olam* exactly retains.

the

the manner is exprest by the Prophet *Daniel*. In the midst of this profuse joviality God interposeth his doom; his fate is written in *Chaldee* upon the Wall,

מנא מנא חקל ופרסין

And now 'tis plain to read ;

*Meneb.* For God hath numbred this Kingdom,  
and finished it.

*Tekel.* God hath weighed this Golden Head in  
the Balance, and found it wanting.

*Perez.* This Kingdom is divided , and given to  
the *Medes* and *Persians*.

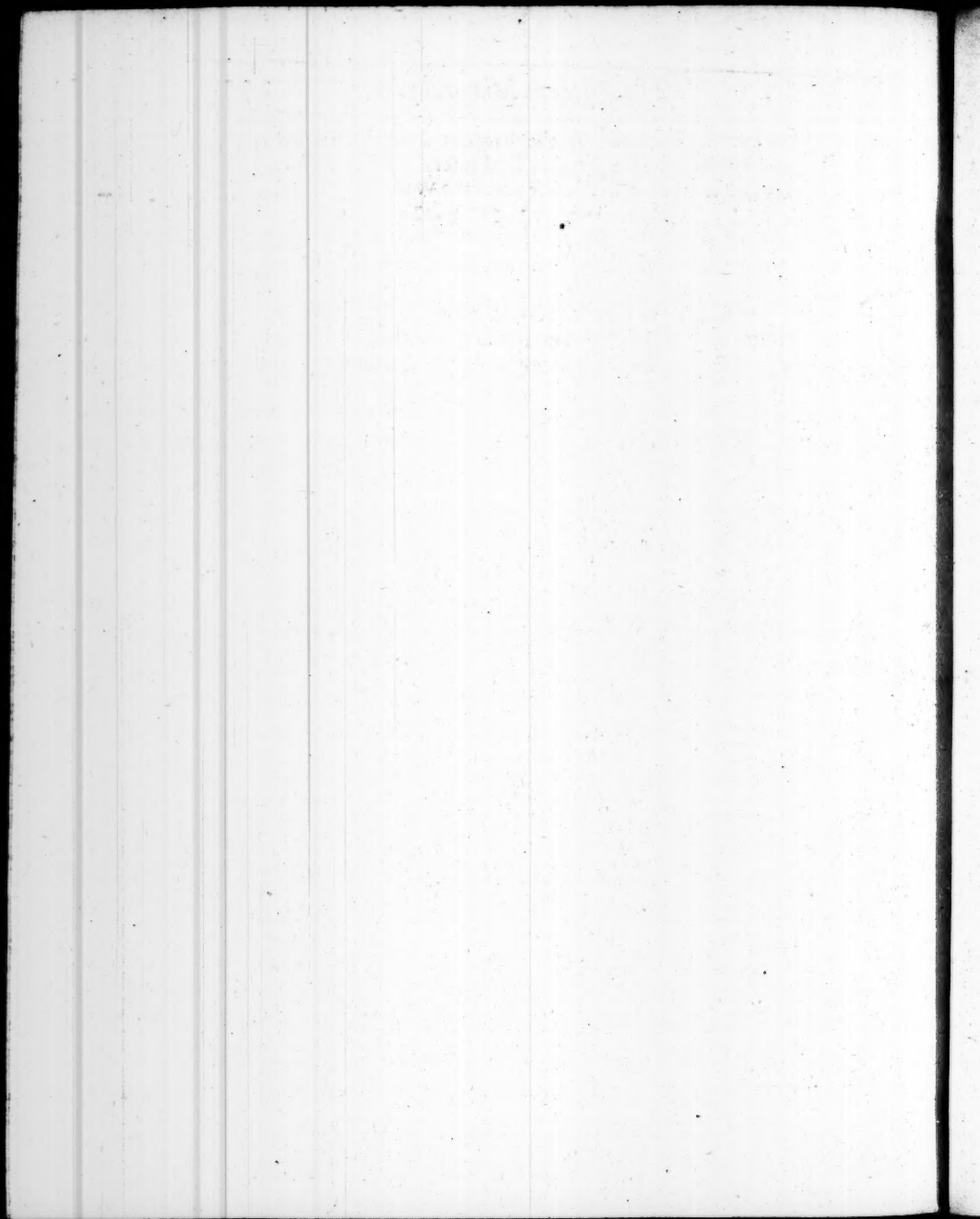
In the same Night was *Belshazar* the King of the  
*Chaldeans* slain.

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F I N I S.

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THE  
DESCRIPTION  
AND  
USE  
OF THE  
Terrestrial Globe.

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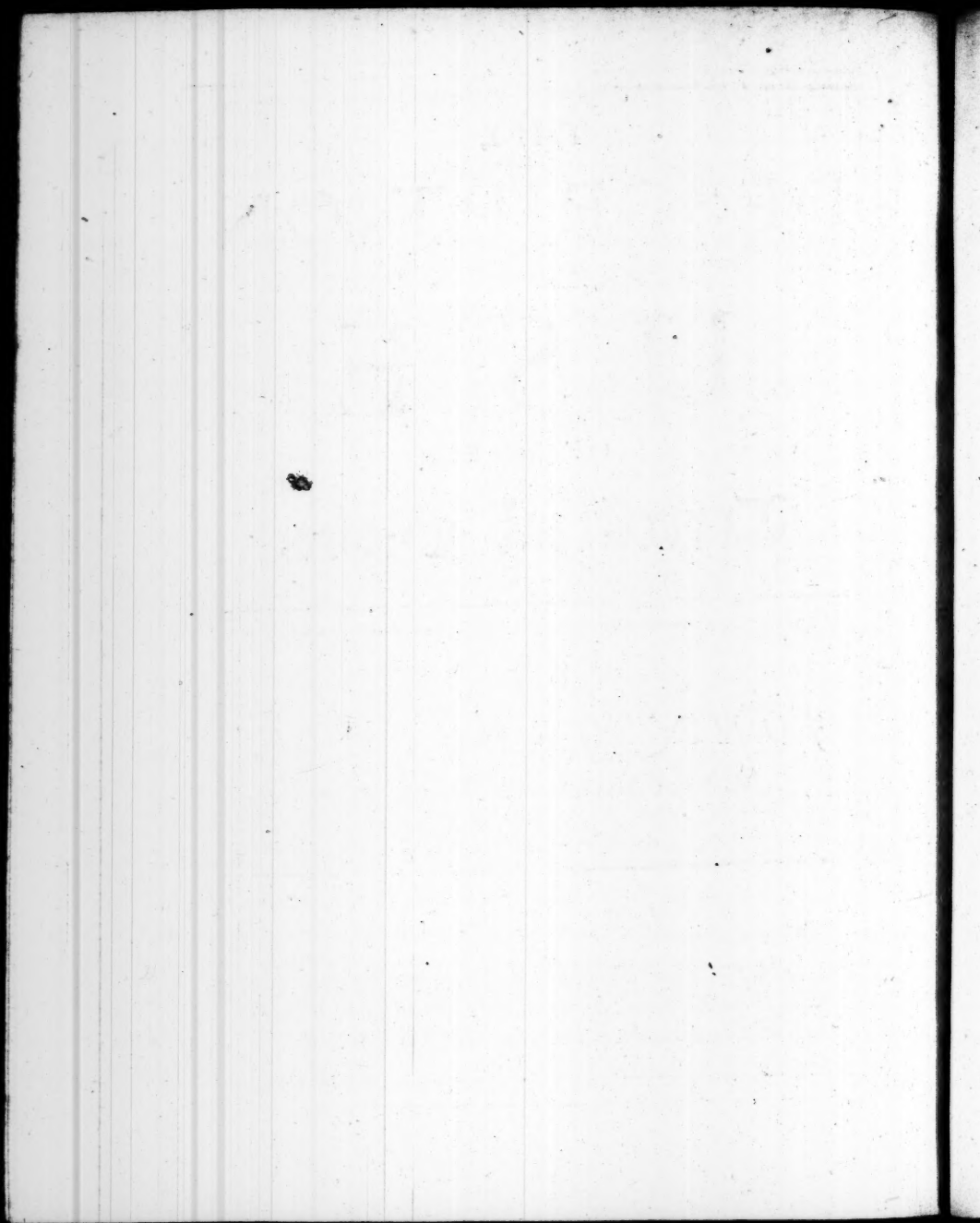
BY  
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Master of Arts of *Christ-Church* in *Oxon.*

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L O N D O N :

Printed by *M. Clark*, for *Benj. Tooke* at the Ship in *St. Paul's Church-yard*, and *Tho. Sawbridge* at the three *Flower-de-Luces* in *Little-Britain.* MDCLXXXIII.



THE  
DESCRIPTION  
AND  
USE  
OF THE  
Terrestrial Globe.



HE *Terrestrial* or *Earthly Globe* is an artificial Representation of the Earth and Water under that form and figure of Roundness which they are supposed to have, describing the *Situation*, and measuring the *Compass* of the *Whole Frame*, and describing the *Situation* and measuring the *Distances* of all the Parts.

The Description is either of the *Earth* and *Water* both together, and it is done by *Circles*; or of the *Water* considered by it self; and is not so much a Description of that, as of the *Mariner's Course* upon it, or to shew *The Way of a Ship upon the Sea*. And this is done by Lines called *Rumbes*; which are not all *Circles*, but otherwise drawn according to the Point of the *Compass*, at which the *Mariner* sets forth. But of the *Compass* and these Lines in the second place; and first of the Description of the *Whole Frame* by *Circles*. Now look what *Circles* were imagined upon the *Earth*, the same are expressed

upon, or framed without the *Globe*; and they are the *Greater*, or the *Less*. The *Great Circles* without the *Globe* are two; the *Meridian* and the *Horizon*: the one of Brass, the other of Wood. Circles indeed they are not so properly called; for, in the rigorous sense, no Line is supposed to have any breadth, as both these have: But that was for the more convenience; for something more than ordinary was to be written upon them. And moreover they could not have been so disposed of, as they are, without the *Globe*, if they had not been exact Lines. But Use will have it so, and we must call them the *Meridian* and *Horizontal Circles*.

### Of the Meridian without the Globe.

THE Brass Meridian is divided into four equal Parts or Quadrants, and each of them subdivided into 90 Degrees, that is, 360 for the whole Circle. The reason why this Circle is not divided into 360 Degrees throughout, but still stopping at the 90th, and then again beginning 10, 20, 30, &c. is, because the Uses of this *Meridian*, so far as in Degrees they are concern'd, require not above that Number. As for Example: One use of the *Meridian* is to shew the *Elevation* of the *Pole*, but the *Pole* cannot be elevated above 90 Degrees. Another is to shew the *Latitude* or distance of a Place from the *Equator*, which also can never exceed the fourth part of the Circle; for no Place can be further distant from the *Equator* than the *Pole*, which is just that number of 90 Degrees.

Upon one of the North Quadrants of this *Meridian*, of some *Great Globes*, the *Climes* are set to the several Degrees of *Latitude*; and the Length of the longest Day under the several *Climes*: which (if the Geographers would think so) might very fitly be placed on the *Lesser Globes*; for it were but dividing a Quadrant of the wrong side of the *Meridian* into 90 Degrees, and there would be room enough. In some other *Globes* the *Climes* are cast into a Table, and pictured upon some void space of the *Globe*. But the Division upon a Quadrant of the *Meridian*, is much more artificial, as hereafter shall be understood. And the reason why a North Quadrant only need to

to be divided, is, because for the *Climes* of the Southern *Latitude* the reason is the same. And the reason why the Division is made upon a North Quadrant rather than the South, is, because our *Globes* are fitted for our Selves, and all our share of the Earth lieth in the North *Latitude*.

*Of the Axel and Poles of the Globe, and  
of the Hour Circle.*

**F**ROM the North and South Ends of this *Meridian* a strong *Wyre* of Brass or Iron is drawn, or supposed to be drawn ( for the Artificers do not always draw it quite through ) by the Center of the *Globe*, representing the *Axel* of the Earth : The North End whereof standeth for the North, the South End for the South Pole of the Earth. Upon the North End a small Circle of Brass is set, and divided into two equal parts, and each of them into twelve, that is, twenty four in all. This Circle is the only one above the *Globe*, which is not imagined upon the Earth, but is there placed to shew the Hour of the Day and Night, in any place where the Day and Night exceed not 24 Hours ; therefore it is called *Cyclus Horarius*, the *Hour Circle*, for which purpose it hath a little Brass Pin turning about upon the *Pole*, and pointing to the several Hours, which therefore is called the *Index Horarius*.

The small Circle is framed upon this ground, that in the *Diurnal Motion* of the Heaven 15 Degrees of the *Equinoctial* rise up in the space of every one Hour, that is, 360 Degrees, or the whole Circle in the space of 24. So that the *Cyclus Horarius* is to be framed to that *Compass*, as that every twenty fourth part of it, or one Hour, is to bear proportion to 15 Degrees of the *Equator* below it. And so in turning the *Globe* about, one may perceive, that while the Pin is moved from any one Hour to another, just 15 Degrees of the *Equinoctial* will rise up above the *Horizon* upon one side, as many more go down below it on the other side. But this Circle is not much for the *Geographer's* use.



## Of the Horizon.

**T**HE other *Great Circle* without the *Globe* is the *Horizon*; upon which (yet not as due to this Circle more than any other, but because there is more room) the *Geographers* set down the 12 Signs with their Names and Characters.

And because every Sign of the *Zodiack* containeth 30 Degrees, which is 360 for the whole Circle, the *Horizon* is divided into 360 Degrees indeed as it ought, but not from 10, 20, 30, 40, so throughout, but by Thirties, that is, 10, 20, 30, and 10, 20, 30, and so along, to make the division conform to the 12 Signs, to each of which, as I said, is allotted the number of 30 Degrees. And the reason of that is in reference to the Sun's Annual Motion, in the Course whereof he dispatcheth every day one Degree under or over. So that he passeth through each of the Signs in, or in much about the space of 30 Days. So that, though some of the 12 Months, answering to the 12 Signs, consist of one Day more than thirty, and one of two Days less, yet take them one with another, and the Days of every Month correspond to the several Degrees of every Sign, or without any considerable difference. And after that rate, or much about it, they are placed upon the *Horizon*, to shew in what Degree of what Sign the Sun is every day of the year. And to this purpose there is set down upon the same *Horizon* a *Kalendar*, and that of three sorts in some Globes; of two in the most, the one whereof is called the *Julian*, or *Old*, the other the *Gregorian*, or *New Accompt*, reckoning this latter ten days before the former, and the third sort, where it is found, thirteen. Now though it be true, that the greatest part of that which is written upon the *Horizon*, more nearly concerneth the *Celestial* than the *Terrestrial Globe*; yet it is not altogether useless here: and especially it will be nothing out of the *Geographer's* way to take along with him the ground of Difference in the three, principally in the two sorts of *Kalendar*s.

*The Reason of the Difference in Computation betwixt the Old and New Accompts.*

A Year is that space of time in which the *Sun* goeth through the whole Circle of the *Zodiack*, as from the *Tropick* of *Cancer*, to the *Tropick* of *Capricorn*, and so to the *Tropick* of *Cancer* again; or from the *Equinoctial* to the *Equinoctial*, or from any other Point of the *Zodiack* to the same again. Now, because of the unequal Motion of the *Sun* (depending upon reasons deeply engaged in the *Theoretical* part of the *Sphere*, and therefore here to be taken-upon trust) it ever was, and yet is, a very hard matter to determine exactly in what space of time this *Revolution* of the *Sun* in the *Zodiack* is made; insomuch that one said, that the Year consisted of so many Days, and how much more or less

*Censorinus de Die Natali,*

no body knoweth. This uncertainty brought so much confusion upon the Old *Roman Kalendars*, that *Time* with them was grown a Commodity, and bought and sold at a price. Their *Priests*, who had to do with this *Affair*, having in their power to make any year longer or shorter at their pleasure; which the Emperor *Julius Cesar* looking upon as a matter no way below his greatest consideration, advised with some *Egyptian* Mathematicians about it, by whose Instructions he found that the *Sun's* yearly Motion in the *Zodiack* was performed in the space of 365 days, and one fourth part of a day, or six hours.

The six odd-hours he caused to be reserved in store till every fourth year, that is, till they made 24 hours, or one whole day; so accounting, that the three first years should consist of 365 days, and the fourth of 366, one day more; and every fourth year was therefore (as still it is) called the *Leap Year*, and the thing it self *Intercalation*, or putting in betwixt the *Kalendar*.

'Twas very much that the Emperor did, and he left as much to do; for though it cannot yet be found out exactly

actly in what space of time the *Sun* goeth his yearly course, yet thus much is made good by infallible experience, that the Emperor's *Mathematicians* allotted too much: for the Number of days they were in the right, for it is certain no year can consist of more than 365; but for the odd Hours, it is as certain, that they cannot be fewer than five, nor so many as six; so that the doubt is upon the *Minutes*, 60 whereof go to the making up of an Hour; a small matter one would think, and yet how great in the recess and consequence we shall see.

*Julius Caesar* allotted 365 days and 6 hours to this Revolution; but the *Sun* goeth about in less time, that is, (according to the most exact Accompt) in 365 days 5 hours 49 minutes, and a little more; so that the Emperor's year is much about 10 minutes greater than the *Sun's*, which must of necessity breed a difference of so many minutes every year, betwixt the Year which the *Sun* it self describes in the *Zodiack*, and That which is reckoned upon in the *Kalendar*; which though for a year or two may pass insensibly, yet in the space of 134 years it will rise to an whole Day, that is, the Beginning of the year in the *Kalendar* must be set one day back. As for Example: Let the year begin at the *Vernal Equinox* or Spring; in the Emperor's time that fell out to be at the 24th of *March*, but now this year it fell out upon the 10th of *March*, 13 days backwards, and somewhat more; and so if it be let alone, will go back to the first of *March*, and first of *February*, till *Easter* come to be on *Christmas-day*, and so infinitely.

To reform this difference in the Accompt, some of the later *Roman Bishops* earnestly endeavoured: and the thing was brought to that perfection it now standeth in (so much as it is) by *Gregory the Thirteenth*, in the Year 1582. His *Mathematicians* (whereof *Lilius* was the chief) advised him thus: That considering there had been an Agitation in the Council of *Nice*, somewhat concern'd in this matter, upon the motion of that Question about the Celebration of *Easter*; and that the Fathers of that Assembly, after due deliberation with the Astronomers of that time, had fixed the *Ver-*  
nal

nal Equinox at the 21 of March, and considering also that since that time a difference of ten whole days had been past over in the *Kalendar*, that is, that the *Vernal Equinox* or *Spring*, which began upon the 21 of March, had prevented so much as to begin in *Gregory's* days at the tenth of the same, 10 days difference, or thereabouts; they advised that ten days should be cut off from the *Kalendar*, which was done, and the 10 days taken out of *October* of that Year 1582. as being the Month of that year in which that *Pope* was born; so that when they came to the fifth of the Month, they reckoned the 15th, and so the *Equinox* was come up to its place again, and hapned upon the 21 of March, as at the *Council of Nice*. But that *Lilius* should bring back the beginning of the Year to the times of the *Nicene Council*, and no further, is to be marvelled at. He should have brought it back to the Emperor's own time, where the mistake was first entred, and instead of 10, cut off 13 days; however this is the reason why these two *Kalendars*, written upon the *Horizon*, differ the space of ten days one from the other. And as the *Old Accompt* was called the *Julian*, from the Emperor, so the *New* is called from *Gregory the Pope* and *Lilius* the chief Agent, the *Gregorian* or *Lilian Accompt*: and the *Julian* is termed the *Old Style*, the *Gregorian* the *New*, as in the conversation of Letters betwixt Us and Those on the other side of the Seas we may perceive; Theirs to Us bear date (for the most part) such a day of such a Month, *Stylo Novo*; Ours to Them such a Day, *Stylo Veteri*: And Theirs may be dated *There*, by Their Account, and received here, before they were written by Ours.

For the third *Kalendar* there need not much be said, tho it be more absolute than the second; for it reduceth the beginning of the Year to the Emperor's own time, and so leaveth the *Old Style* 13 days behind, as it ought to do; But it is very rarely found upon the *Horizons* of any *Globes*, neither as yet translated to any Common Use. In the outermost Limb of the *Horizon* are set down the Names of the 32 Winds of the *Compass*; to what end will be shewed hereafter.

*Why the Meridians and Horizons which are so several upon the Earth, are but single without the Globe.*

THE Reason of of this will be plain, if it be considered, that the *Horizons* and *Meridians*, in the use of the *Globe*, are to be fitted to any particular place at pleasure; as *Oxford*, *Woodstock* *Abingdon*. &c. this could never have been done upon the *Globe* it self; for there must a several *Horizon* and a several *Meridian* have passed through every *City*, *Town*, or *Castle* upon the *Globe*, which if it had been done, besides the confusion, the *Circles* would have put out the *Places*; therefore it was ingeniously devised of those who first thought upon it, to set ore *Meridian* and one *Horizon* without the *Globe* to serve for all: for in this case the *Globe* it self may be turned and applied to the *Horizon* and *Meridian* with as much ease, as the *Horizon* and *Meridian* with impossibility could not be applied to the *Globe*, as it will hereafter more plainly appear, than it can do yet.

*Of the Quadrant of Altitude, and the Compass.*

MOREOVER then the *Circles* framed without the *Globe*, two other *Appendents* are to be noted upon; the one relating to the *Meridian*, the other to the *Horizon*: the first is the *Quadrant of Altitude*, and is a thin *Brass Plate* representing the fourth part of a *Great Circle*, and so divided into 90 Degrees, called therefore the *Quadrant*; and the *Quadrant of Altitude*, because it measureth the height of the *Stars* upon the *Celestial Globe*, to which it most properly belongeth. The business it hath to do in *Geography*, is to set out the *Zenith* of any *Place*, and consequently to shew the  
Angle

*Angle of Position*, or *Bearing* of one Place to another, as hereafter shall be taught. It is therefore affixed to the *Meridian* with a little *Screw-pin*, to be removed at pleasure from any *Vertical Point* of any Place, to the *Vertical Point* of any other. The second is the *Compass*, which is a *Needle* touched with a *Load-stone*, and set in a *Box* upon the foot of the *Horizon*, upon the South side, such another as we see in ordinary *Pocket-Dials* for the *Sun*. The *Use* of it here (as in those) is to point out the *North* and *South* for the *Rectification* of the *Globe*, as shall be more plainly said hereafter.

### Of the Great Circles upon the Globe, and first of the Meridians.

THE *Great Circles* painted upon the *Globe* are the *Meridians*, the *Equator*, and the *Zodiack*; where we must not think much to hear of the *Meridians* again. That of *Brass* without the *Globe* is to serve all turns, and the *Globe* is framed to apply it self thereto. The *Meridians* upon the *Globe* will easily be perceived to be of a new and another *Use*. They are either the *Great* or the *Less*; not that the *Greater* are greater than the *Less*, for they have all one and the same *Center*, and equally pass through the *Poles* of the *Earth*: but those which are called *Less*, are of less use than that which is called the *Great*, though it be no greater than the rest. The *Great* is otherwise called the *Fixt* and *First Meridian*, to which the *Less* are second, and respectively moveable. The *Great Meridian* is as it were the *Landmark* of the whole *Sphere*, from whence the *Longitude* of the *Earth*, or any part thereof is accounted. And it is the only *Circle*, which passing through the *Poles*, is graduated or divided into *Degrees*; not the whole *Circle*, but the one half, because the *Longitude* is to be reckoned round about the *Earth*. This *Great Meridian* might have been planted in any place, as at *York*, or at *Richmond*, but must of necessity be set in one certain place of the *Globe* or other, as it is in every several *Globe*, though not in the same place in all.



Concerning the Difference of Geographers in the placing of their Great Meridian, and the Causes pretending thereto.

IN assigning the place of this *First or Great Meridian*, I observe that the *Geographers*, whatsoever, still fix it in the *Western Parts*: And the Reasons are, not only because those were more discovered than the *Eastern*, to those who had first to do in this matter; but more especially for that the proper Motion of the Sun and Moon is from the *West* to the *East*, contrary to their diurnal or daily Motion; and therefore the *Eclipses* of the Moon are to be observed from that *Part*, which is the most learned and certain Rule for the finding out of the *Longitudes of Places*, by observing how much sooner the *Eclipse* beginneth in a Place more or less *West* than another. And moreover, wheresoever they place their *Great Meridian*, they still reckon the *Longitude* from *West* to *East*, that is, till they come up to the 180 Degrees, or the *Semicircle*, where some of them stay, and begin the *Longitude* again towards the *East*, calling the first *Half*, *Eastern*, the other, *Western Longitude*. But this course, howsoever Artificial enough, yet is not used by the later *Geographers*; for they account the *Longitudes* in the whole Circle throughout from *West*, by the *East* to *West* again, some few *Spanish Geographers* excepted, who, in the Descriptions of their *New Indies*, reckon the *Longitudes* quite contrary, from *East* to *West*; but which was thwartly in it self, and, in the proof, inconsiderably done. But as the *Geographers* well enough agreed in the placing of this *Great Meridian* in the *Western Parts*; so they have differed much more than it became them in assigning out the *Particular Place*.

The Author of the Greek *Geography* entitled to *Ptolemy*, fixeth the *Great Meridian* (as *Marinus* the *Tyrian* (cited by him) and the Ancients before them) in *Hera*, or *Junonia* one of the *Fortunate Islands*, as they were termed of old, from an opinion of some singular Blessings imagined by the Ancients upon the *Genius* of those Parts. They are now called  
by

by the Spaniard, *Islas de Canaria*, *The Canary-Isles*; better known to us by the Wines of that name, for the most part falsely so called. *Ptolomy*, as *Pliny* also, out of *Juba* the African King, findeth out but Six of these; but the late Discoverers meet with Seven, that is, *Lancerotta*, *Forteventura*, *Teneriffa*, *Gomera*, *Fierro*, *Patma*, and the *Gran Canary*, which giveth name to the rest. For the Situation of these Islands, they lie not, as *Ptolomy* placed them, within one Degree of *Longitude*, or little less, but more scattering, and lifted up a little above the *Tropic* of *Cancer*, about the thirtieth Degree of the Northern *Latitude*, in that part of the Western (otherwise called the *Atlantick*) *Ocean* which trendeth upon the Coast of *Africk*, and are therefore reckoned by Geographers to the *African Isles*. This was the furthest part of the Earth discovered towards the West to those of about *Ptolomy's* time; therefore the *Great Meridian* was fixed there, in the Isle *Hera*, or *Junonia*, as then it was called, now *Tenariff*: And from this *Meridian* all the *Longitudes* in the Greek Geography are taken.

This the Arabian Geographers knew well enough; but holding themselves not to be inferior (as indeed they were not) either to the *Indefatigation* or *Skill* of the Greek Geographers, they hoped to have the beginning of *Longitude* taken from them, which therefore they appointed to be drawn up on the uttermost Shore of the Western *Ocean* ten Degrees more East than that of *Ptolomy*; but they deceived themselves doubly; for first, Their *Meridian* would not be brought into Example by others: and again, it was so improvidently intended, as not to serve themselves; for according to the loss or gains of the Sea upon that Shore, their *Longitudes* have proved to be importantly different, rightly enough assigned, but falsifying with the Place, as they are justly served. There is not, for the present, any very great Use to the Geographer of the Arabian *Meridian* more than to know it; for the Turkish Histories are not so compleatly derived down to us, as to describe the Territories by *Longitude*, or *Latitude*. And for the Arabian-Nubian Geography, Translated into Latin by the Maronites though otherwise of a rare and precious esteem, yet is not commended;

The Arabick Meridian.

Alphraganus: chap. 10.

commended for this, That the Distances of Places are there set down by a gross Mensuration of Miles; and *John Leos Africa* is not so well. But when the Learned, and long promised *Geography* of *Abulfeda* the Prince shall come to light, there can be nothing done there without this *Meridian*. The Prince setteth down the *Longitude* of *Mecca* 67 Degrees; the *Greek Geography* 77: and they are both right, and yet they differ ten Degrees; for so much more were their *Meridians* set East or West one than the other. Yet neither is this *Meridian* presently altogether unuseful; for besides the *Longitudes* of some Places noted by *Saracenus*, *Albategni*, and others, there is a Catalogue of Cities annexed to the *Astronomical Tables* of the King *Alphonfus*, accounted all from this *Great Meridian*, but with this difference, That whereas *Abulfeda* the Prince setteth down but ten Degrees distance betwixt the *Fortunate Isles*, and the *Western Shore*, the *Catalogue* reckoneth upon 17, and 30 Minutes; a Difference too great to be given over to the *Recesses* of the *Ocean* from that Shore; and therefore I know not as yet what can be said thereto.

The Magnetical Meridian.

Our own *Geographers*, the later especially, have affected to transplant this *Great Meridian* out of the *Canary Isles* into the *Azores*, or *Azores*, for so the *çerilla* will endure to be pronounced. They were so called from *Açor*, which in the *Spanish* Tongue signifies a *Goshawk*, from the great number of that Kind, there found at the first Discovery, though now utterly disappearing. And it is no stranger a thing, than that *December* should be called by our *Saxon* Fore-fathers *þolþe Monath*, that is, *Wolf-Month*; for that in those days this *Isle* was mischievously pestered with such wild-Beasts, and in that Month more ragingly, though now such a sight is grown so foreign to these parts, that they are looked upon with the strangeness of a Camel, or an Elephant. The *Azores* are otherwise termed *Insule Flandrice*, or the *Flemish Isles*, because some of them have been famously possessed, and first discovered by them. They are now in number Nine; *Tercere*, *S. Michael*, *S. Mary*, *S. George*, *Gratiosa*, *Pico*, *Fayal*, *Corvo*, *Flores*: They are situate in the same *Atlantic Ocean*,  
but

but North-West of the *Canaries*, and trending more upon the *Spanish Coast*, under the 39 Degree of *Latitude*, or thereabouts. Through these *Isles* the late *Geographers* will have the *Great Meridian* to pass, upon this conceit of reconciling the *Magnetical Pole* to That of the World. Their meaning is, That the *Needle* of the *Mariner's Compass*, which touch'd with the *Magnet*, or *Loadstone*, in duty ought to point out true *North* and *South Poles* of the World in all other Places, performeth it only in these *Isles*, whereas for the most part elsewhere it swerveth, or maketh a Variation from the true *Meridian* towards the *East* or *West*, according to the unequal temper of the *Great Magnet* of the Earth: therefore notwithstanding that the *Greek Meridian* was placed well enough in the *Canaries*, (as indeed it was, and best of all, because once fixed there) yet it pleas'd them to think that it would be more Artificial and Gallant to remove it into the *Azores*, where (as they would bear us in hand) the *Magnetical Needle* precisely directeth it self towards the *North* and *South* of the whole Frame, without the least Variation, which might seem to be a *Natural Meridian*, and therefore to be yielded unto by that of *Art*, wheresoever placed before.

This Coincidency of the *Magnetical Meridian* with that of the *World*, some of them will have to be in the *Isles Corvo* and *Flores*, the most Western: Others in *St. Michael* and *St. Mary*, the more Eastern of the *Azores*. 'Tis true indeed that the variation is less in these *Isles*, than in some other Places, yet it is by experience found, that the *Needle* in *Corvo* North-Westeth four Degrees; in *St. Michael* it North-Easteth six Degrees: And therefore the *Great Meridian* should rather have been drawn through *Fayal*, where the Variation is but three Degrees to the East; or especially through the *Cape of Good Hope*, where the *Needle* precisely pointeth to the True North, without any Variation at all, by a Rivers side there, which therefore the *Portugals* have called *Rio de las Aguilas*, the River of the Needles.

But which is more, the *Magnetical Needle* hath no certain Pole in the Earth at all, and under the very same *Meridian* is found to vary in some places but three or four Degrees;

in

Ridley's Treatise of Magnetical Motions, ch. 26. Normans New Attractive, ch. 9.

in other seventeen, and more: and which is worse (if it be true) the Variation it felt hath been lately charged upon with a very strange and secret inconstancy by the Professor in *Astronomy* of *Gresham College*. He saith that the Variation of the Needle at *Lime-house* near *London*, which Mr. *Burroughs* found to be 11 Degrees 15 Minutes, in the Year 1580; Mr. *Gunter*, in the Year 1622, found it to be but four Degrees, or very little more; which in the space of 54 years, is a difference of seven Degrees to the Less. So little reason is there why the *Greek Meridian* should give place to the *Magnetical*, besides the great confusion which must needs follow, as it hath.

The *Toletan*  
Meridian.

But yet more impertinently, the *Spanish Describers* remembred before, not only account their *Longitude* from East to West, utterly against all other *Geography*; but not contented with the *Greek*, *Arabian*, or any *Magnetical Meridian*, must needs reckon their *Indies* from that of *Toledo*. But they are very few that take this Course, and this *Pragmatical Meridian* is only found upon a Map or two, but hath not as yet gotten (nor is it like to do) any relation to the *Globe*.

The *Greek*  
Meridian a-  
gain.

As the case standeth with the *Great Meridian*, the advice and counsel of *Stevinus* a *Dutch Geographer* is very much to the purpose; That the *Great Meridian* should be brought back to the *Fortunate Islands* again, that one certain Isle of the seven should be chosen; and in that, one certain place, *Exiguus quidem, sed notabilis & perpetuus*, As small, but as notable and perpetual as 'tis possible. The Island he assigned was *Tenariff*, thought to be the same with *Ptolomy's Hera*, or *Junonia*: The Place *Pico de Teide*, or *el Pico*, the Peak; a Mountain so called from the sharpness of the top; and therefore the place is *Locus exiguus*, as Small as could be, and 'tis Perpetual, for Hills are everlasting: and as notable, for by the reports of some in *Julius Scaliger* it riseth above three-score Miles in height: which though it be more than is generally believed, yet thus much is, That it is the highest Mountain in the World.

This

This *Jobuson*, a great Master of this Art, considering with himself, though in his lesser *Globe* of the year 1602 he had made the *Great Meridian* to pass through the *Isles Corvo* and *Flores*; yet since that, in his greater of the year 1616 he hath it drawn upon the *Peak* in *Tenariff*, as he expresseth himself in a void place of the *Globe*. Only, whereas he addeth, that by this means the *Arabick Meridian* and That of *Ptolomy* will be all one upon the matter (which he saith was fit to be admonished) it must needs be mistaken. 'Tis true, that the *Canaries* lie near upon the Coast of *Africk*: But the *Arabians* mean not this so much by the uttermost Shore, as the uttermost Points of the Western Land running along by the Streights of *Gebal Taric*, or *Taric's Hill*, as they rightly (we *Gibraltar*) call it, where the Pillars of *Hercules* were set of old, as our Stories deliver; but of *Alexander* they say, to whom, and not to *Hercules*, the *Arabick Nubian Geographer* ascribeth this Labor, naming there the very Artificers which that great King provided himself of to force out the Streight; which may possibly be the reason why the *Arabians* (over and above their Ambition of Change) draw their *Great Meridian* by this Part, in honour to *Alexander*, whom therefore they call not so, but *Dhilearnain*, that is, *The Man of the two Horns*, for that he joyned the Ends of the known World together by those Pillars in the East upon one side, and these in the West on the other. Which seeing it is so, the Reducing of the *Great Meridian* to *Tenariff* again, will be so far from closing with that of the Uttermost Western Shore, that according to the Account of some they will stand at 15 Degrees distance one from the other, which also maketh shew of some reason of the Disagreement betwixt *Abulfeda* the Prince, and the King *Alphon-sus*, in assigning the difference of the *Arabick Meridian* from the *Greek*; the Prince allowing but 10, the *Catalogue* 17 Degrees, which was noted before.

For any concurrence therefore of the *Greek* and *Arabick Meridians* by this means, we are not to take the *Geographer's* word; but nevertheless to embrace this Alteration of his Course in bringing the *Greek Meridian* to his place again.



The same Advice of *Stevinus* is commended and taken by *Will. Bleau* (a man very like to, if not the very same with *John-son* himself) *Cap. 4.* of his first Part, which teacheth the Use of the *Globes*, according to the Improper *Hypothesis* of *Ptolemy*, (as the Title termeth it) *per terram quiescentem*. For the second Part maketh good the same Use of the *Celestial* and *Terrestrial Spheres*, by the Supposition of *Copernicus*, *per terram mobilem*. His words are, *Longitudo alicujus loci, &c.* The *Longitude* of any Place is an Arch of the *Equator* comprehended between two half *Meridians*, the one passing through the Place it self, the other through the High Mountain called *Pico de Teide* in *Tenariff*, *Qui tam in maximo nostro Globo Terrestri* (saith he) *quam in variis Tabulis Geographicis à nobis editis pro Initio Longitudinis terræ assumptus est, & pro eo in hac descriptione semper assumatur, &c.* And 'twill never be well with Geography till this be believed in, and made the common and unchangeable Practice.

*What Course is to be taken with this Variety of Meridians, and how followed or neglected by the Geographers.*

AND now if one may make so bold as to give Law to the *Geographers*, it cannot be denied but that the readiest and least entangling way of reckoning the *Longitudes*, is to meet again upon the first *Meridian* in *Tenariff*; but for want of this, and till it can be relish'd universally, the likest way to the Best, is for the Describers either of the Whole, or any part of the Earth, not to fail of setting down the several *Meridians* obtaining as then: also the Difference of *Longitude* betwixt these *Meridians*; and lastly, which of those they mean to go by. If I were to draw up (if I could) a New *Geography* of the whole Earth, This, or the like to this, ought to prepare to the Description.

That the *Great Meridian* by the most Ancient *Greek Geographers* was made to pass through the *Fortunate Islands*, now called the *Canaries*: That from thence it was translated by the *Arabians*,

*Arabians* to the uttermost Point of the Western Shore: That our own *Geographers* removed it into the *Azores*, placing it some of them in *St. Michael*, others in *Corvo*: That the Belt of them brought it back to the *Canaries* again, and drew it upon the *Pico* in *Tenariff*; the same, or thought to be the same with *Ptolomy's Junonia*: That the Difference of *Longitude* from *El Pico* to the *Arabian Meridian* is 10 Degrees more East, according to *Abulfeda* the Prince. From *Pico* to the Isle of *St. Michael* 9 Degrees: From *Pico* to *Corvo* 15; and both so much more West: And such, or such a *Meridian* I mean to follow.

To this very purpose the same *Abulfeda* in the Introduction to his *Geography*. It is received by Tradition (saith he) that the Inhabited Earth beginneth at the West in the *Fortunate Isles*, as they are called, and lying waste as now. From these Islands some take the Beginning of *Longitude*; others from the Western Shore. The Difference of *Longitude* is 10 Degrees accounted in the *Equator*, &c. As for the *Longitudes* reckoned in this Book, they are all taken from the Shores of the Western Ocean; and therefore they are 10 Degrees short of those which are taken from the *Fortunate Isles*, &c.

If we now exact (as I think we may) to this Rule, which hath been lately done by our own Describers especially, we may perhaps find it otherwise than we thought for.

Here it will not need to take much notice of those who have described the Situation of Countries by the *Climes* and *Parallels*: Thus much only, That they had as good as said nothing. I confess I conclude under this Censure the very good Author of the *Estatcs du Mond*, translated by *Grimstone*. But it was to be noted: For what if I say that *Great Britain* lieth under the 9th and 13th *Climates* of the Northern Temperate Zone (as 'tis no otherwise describ'd to the Site by a *Geographer* of our own) is this to tell where *England* is? No more than to tell where the Streights of *Anian* are, much about the same *Clime* and *Parallel*, and yet 160 Degrees distant, and more.

They are not much more accurate who Describe the Situation of Countries by their *Latitudes* only, as the Gentleman in his Description of *Huntingdon-shire* inserted into *Mr. Speed*; and the most Learned Sir *Henry Spelman* in his Description of

Norfolk. It is no more to say the Situation of this or that Place, than of any other in the whole Sphere lying under the same Parallel. But to say the truth, By reason of the Variety of *Meridians*, the *Longitudes* were grown to such an uncertain and confused pass, that it was not every Man's work to set them down.

Mr. *Carew* in his Survey of *Cornwal* setteth down that Shire in the *Longitude* of 6 Degrees (I believe he meant 16) as most men account: But what does he mean by that? or what manner of Account is it which most men use in this case? *Norden* in the Introduction to his *Speculum Britannie* saith, That the Center of this Land, which he taketh to be about *Tisbury-Castle* in *Stafford-shire*, is 21 Degrees and 28 Minutes of *Longitude*. But from what *Meridian* all this while? for the *Longitude* may be many Degrees more or less, or just so much as he saith, and yet all may be true.

Mr. *Speed* more particularly professeth to follow *Mercator*, as in assigning the *Longitude* of *Oxford*, he saith, that it is distant from the West 19 Degrees 20 Minutes by *Mercator's* Measure. So Mr. *William Burton* in the Description of *Leicester-shire*. But how are we the wiser for this? *Mercator's* Measure was not the same; for in his *Globe* dedicated to the Lord *Granvelle*, the Great *Meridian* passeth through the *Canaries*; but in his great Map, through the *Azores*. Mr. *Gabriel Richardson*, in the State of *Europe*, yet more distinctly telleth his Reader, That the *Longitudes* in his Book shall be taken from that *Meridian* which passeth through the *Azores*: But whether from that in *St. Michael*, or from the other in *Corvo*, is not set down; and yet the Difference is 7 Degrees and more. But hear lastly the Kingdoms Geographer in the Preface to his *Britannia*: *At insinulabunt jam Mathematici & in crimen vocabunt quasi in Geographicis Latitudinis & Longitudinis Dimensionibus toto Cælo aberrarim. Audi quæso: Tabulas Astronomicas, novis, antiquas, manuscriptas, Oxonienses, Cantabrigienses, Regis Henrici Quinti diligenter contuli. In Latitudine à Ptolomeo plurimum discrepant inter se fere conspirant: nec tamen Terram è suo Centro dimotam esse cum Stadio existimo. His igitur usus sum, In Longitudine autem nullus consensus, concentus nullus. Quid igitur facerem? Cum Recentiores perpendiculum navigato-*

ria pycide Magnete illitum inter Azores insulas recta Polum Borealem respicere deprehenderim, inde Longitudinis Principium tanquam à Primo Meridiano cum illis dixi quæ nec ubique æquæ peremptus sum: So the Learned *Camden*. Where note by the way, That if the Translator hath rendred the Book no better than he hath this Clause of the Preface, the best course will be for those that can, to read it in the *Latin*. The Author's meaning I think was this.

But now (saith he) the Mathematicians will accuse and call me in question, as if I were altogether out in my *Geographical Dimensions of Latitude and Longitude*: But pray hear me: I diligently compared the Manuscript Astronomical Tables of Henry the V. as well the old, as the new, Calculated for the *Meridians* some of *Oxford*, others for that of *Cambridge*. In *Latitude* I found them to differ from *Ptolomy* very much, but well enough agreeing among themselves; and yet I cannot thin k that the Earth is any whit startled aside from its Center, as *Stadius* did. These Tables therefore I made use of, but in the *Longitude* I found no agreement at all. What should I do? Considering that the Modern *Geographers* had found that the Needle of the Mariners *Compass*, touched with the Loadstone, directly pointeth to the North Pole by the *Azorian* Isles, I did as they did, and took the beginning of *Longitude* from thence, as from the first *Meridian*; but which I have not always set down exactly, or to a Minute.

And now the least that can be expected is, that the *Longitudes* of all Places in the *Britannia* are accounted from the *Meridian* which passeth by the *Azores*: But from which of the *Meridians*? If it be as the Book expresseth, *ab Ultimo Occidente*, 'tis from that of *Corvo*: then the Mathematicians have cause to complain; for all the *Longitudes* are false. But I can perceive that the *Geographer*, though otherwise most accomplished, yet was not so well seen in this Piece of the Skill; for though it be pretended in the Preface, that all the *Longitudes* in the Description should be taken from the *Azores*, yet in setting down the *Longitude* of *Oxford*, he saith, That as he hath it from the Mathematicians of the Place, it is 22 Degrees from the *Fortunate Islands*, which can never be true; for 'tis but 19)

from,

from the *Azores*, reckoning by *St. Michael*. But this is not all: In assigning the *Longitude* of *Pen-ven-las*, or *The Lands-end* in *Cornwal*, he saith that is 17 Degrees à *Fortunatis Insulis vel potius Azoris*, from the *Fortunate Islands*, or rather from the *Azores*. But is the Difference so small did he think? But 9 Degrees at least.

But I find by the *Longitudes* that *Mercator* was the Man that set up all these for *Geographers*.

*Mercator* first of all kept himself to the *Greek Meridian*, as *Appian*, *Gemma Frisius*, *Maginus*, and others; but understanding by *Francis* of *Deip*, an experienced Mariner, that the *Compass* had no Variation in the Islands of *Capo Verde*; and by others, that it had very little in *Tercera*, and *St. Mary* of the *Azores*; but not any at all in the Isle *Corvo*: that he might go a mean way to work, and comply with the Common *Meridian* of the World (as he took it to be) he made his *Great Meridian* to pass (as himself saith) betwixt the Isles of *Capo Verde* and the *Azores*; that is, through the Isles of *St. Michael* and *St. Mary*, which was afterwards taken for Example by *Plancius*, *Sanderson*, and the common sort of others; so that little or no notice at all was taken of the *Meridian* by *Corvo*, no not by those of the biggest expectation, as *Mr. Carpenter*, *Mr. Cambden*, *Mr. Speed*, and the rest; although this also was the known *Meridian* of some *Globes* of the very same Times, and before that, that is, before they had set their last *Hand* to their *Descriptions*. And 'tis no marvel; for *Mercator's Longitudes* were more exactly accounted than before, and therefore they might well take his *Meridian* along with them. And 'twas not amiss to go by the most received; but then they should have said so, and withal, have set down the three several *Meridians* at least, and the difference of *Longitude* betwixt them; and all this with more distinction than so, that another man should come after them to tell themselves what *Meridian* they went by.

*And thus much of the First, or Great Meridian.*

Of

## Of the Lesser Meridians.

THE Lesser are those *Black Circles* which you see to pass through the *Poles*, and succeeding to the great at 10 and 10 Degrees, as in most *Globes*; or as in some, at 15 and 15 Degrees difference.

Every Place, never so little more East or West than another, hath a several *Meridian*. *Shotover* hath a distinct *Meridian* from *Oxford*, because more East; *Osney* hath not the same as near as it is, for it lieth West of the City, the exact *Meridian* whereof must pass directly through the middle; yet because of the huge distance of the Earth from the Heavens, all these Places, and Places much further off, may be said to have the same *Meridian*, as the *Almanack* makers calculate their *Prognostications* to such or such a *Meridian*, where they pretend to make their Observations; but say too, that it may generally serve, &c. And indeed there is no very sensible difference in less than 60 Miles, upon which ground the *Geographers*, as the *Astronomers* allow a new *Meridian* to every other Degree of the *Equator*, which would be 130 in all; but except the *Globes* were made of an Extreme and Unuseful *Diameter*, so many would stand too thick for the Description: Therefore most commonly they put down but 18, that is, at 10 Degrees distance one from the other, the special use of these Lesser *Meridians* being to make a quicker dispatch in the account of the *Longitudes*. Some others, as *Mercator*, set down but 12; at 15 Degrees difference, aiming at this, That the *Meridians* might be distant one from the other a full part of Time, or an hour: for seeing that the Sun is carried 15 Degrees off the *Equinoctial* every hour, as was said before, the *Meridians* set at that distance must make an Hours difference in the Rising or Setting of the Sun to the several Places: As if the Sun Rise at such an hour, such a day of the year, at *Oxford*; in a Place 15 Degrees more distant towards the East, the Sun riseth an hour sooner; in a Place 15 Degrees distant towards the West, an hour later, the same day of this or that year.



Now because the Spaces of Time are reckoned by the same Degrees of the *Equator*, as the Distances of Place, the Degrees of *Longitude* have been called *Tempora*, which word *Cambden* sometimes delighteth to use; as in the *Longitude* of *Barb* he saith, It is 20 *Temporibus*, 20 Times; that is 20 Degrees distant from the *Great Meridian*. He expresseth by the same word in setting down the *Latitude*; but not so cunningly, as I think.

### Of the Equator, and the Lesser Circles.

THE *Equator* is the Middle Circle betwixt two *Poles* graduated throughout, and plainly dividing the *Globe* into two equal parts, from North to South: This is the Circle of *Longitude*, as the *Meridian* of *Latitude*; for *Longitude* is reckoned in the *Equator* from the *Meridian*, *Latitude* in the *Meridian* from the *Equator*.

Crossing the Circle obliquely in the middle is the *Zodiack*, the uttermost extent whereof towards the North noteth out the *Tropick* of *Cancer*; towards the South, the *Tropick* of *Capricorn*, each of them distant from the *Equator* 23 Degrees, or not much more, as may be accounted in the *Great Meridian*. Equidistant from these, and at the same distance from the *Poles* as the *Tropicks* from the *Equator*, are set down the *Arctic* and *Antarctic* Circles, all offering themselves to sight by their Names, and distinction of Breadth and Colour, more notably than the rest: By the rest, I mean the black blinder Circles equidistantly removed from the *Equator* at 10 Degrees difference, and serving the same turn in the accounting of *Latitude*, as the *Meridians* at the same distance in the reckoning of *Longitude*. And these are called the unnamed *Parallels*.

And so much of the Description of the Earth and Water together; Now of the Watery Part by it self.

*The Description of the Watery Part of the Globe  
by the Rumbs of the Mariner's Compass.*

**T**He Course of a Ship upon the Sea dependeth upon the Winds: The Designation of these, upon the certain Knowledge of one Principal; which considering the Situation and condition of the whole Sphere, ought in Nature to be North or South: The North to us upon this side of the Line, the South to those in the other Hemisphere: For in making this Observation, men were to intend themselves towards one fixed part of the Heavens or other, and therefore to the one of these. In the South part there is not found any Star so notable, and of so near a distance from the Pole, as to make any precise or firm Direction of that Wind: But in the North we have that of the second Magnitude in the Tail of the *Lesser Bear*, making so small, and, for the Motion, so insensible a Circle about the Pole, that it cometh all to one, as if it were the Pole itself. This pointed out the North-wind to the Mariners of old especially, and was therefore called by some the *Load* or *Lead-Star*. But this could be only in the Night, and not always then: It is now more constantly and surely shewed by the *Needle* touched with the *Magnet*, which is therefore called the *Load* or *Lead-stone*, for the same reason of the leading and directing their Course, in the Nature and Secret of which Stone, because the whole business of *Navigation* is so thoroughly concerned, something is to be borrowed out of that *Philosophy*.

*The Original of the Mariner's Compass from  
the Magnetical Constitution of the Earth.*

**A** *Magnetical Body* is described to be *That* which hanging in the *Aerial* or *Ætherial* Parts of the Universe, firmly seatheth it self upon its own Poles, in a *Situation* natural and unchangeable, consisting also of some such parts as separated

O o

from

from the rest, can take upon them the Nature and Conditions of the whole.

Under this Description the *Magnetical Philosophers* comprehend the Globes of *Saturn*, *Jupiter*, the *Sun*, &c. But because these Bodies are placed so far above the reach of our Experience and Purpose, it shall be sufficient to make the Description good upon the *Earth*.

To do this, I think I may suppose, First, that the Constitution of the whole Earth may be gathered from the prevailing Parts, such Parts especially as do bear upon them the *Mark*, and *Signatures* of the whole.

Then secondly, that the Parts of the Earth, which lie couched about the *Center*, are not of a different or degenerate compliance from these which lie scattered about the *Surface*; which if any body list to raise suspicions upon, as *Mr. White* hath done, they may: but I am sure they were no nearer *Him*, when he laid the Foundations of the Earth, than we.

The prevailing Parts about the Surface of the Earth, are the Mines of *Loadstone*, *Steel*, *Iron*, &c. of all which it is certain, that they are indued with a virtue *Magnetical*, which enableth them to place themselves in a set Position betwixt *North* and *South*; And not only these, but even *Clay* it self burnt to *Brick*, and cooled *North* and *South*, if it be hanged up in a close place, and left to its liberty, will seat it self in the same Situation.

But the most Vigorous *Magnets* are the *Stone* and the *Steel*, the *Stone* especially: And the *Steel* hath a capacity to receive a stronger virtue from the *Stone*, whereby it more firmly seateth it self in the *North* and *South* Position of the Earth, directly pointing out those Winds to the Mariner; not in all Parts directly, because in following the Constitution of the *Great Magnet* of the *Whole Earth*, it must needs be here and there led aside towards the *East* or *West*, by the unequal temper of the *Globe*, consisting more of *Water* than of *Earth* in some places, and of *Earth* more or less *Magnetical* in others.

This *Deviation* of the *Needle* the *Mariners* call *North-Easting*, or *North-Westing*, as it falleth out to be; otherwise, and more Artificially, the *Variation* of the *Compass*; which though  
it,

it pretend uncertainly, yet proveth to be one of the greatest helps the Sea-man hath; for the Degrees of Variation, with the Place it self exactly observed, giveth him a shrewd guess of the same, when he meeteth with the same Variation again, unless the Variation it self should be subject to a Change of *Admirable Diminutions*, as the *Late Discoverer* calleth it in his *Discourse Mathematical*, &c.

This *Needle*, touched with the *Stone*, and directing towards the *North* and *South*, the Mariners (as the *Magnetical Philosophers*) call their *Directory Needle*, not only for the Reason intimated, but to distinguish it also from their other, called the *Inclinary Needle*, because it is also found that the *Needle* touched with the *Stone* will not only turn towards the *North*, but make an *Inclination* under the *Horizon*, as to conform with the *Diameter* or *Axis* of the *Earth*.

Mr. Henry Gellibrand.

This Motion of the *Needle* was accidentally discovered by Robert Norman, a Man of great dexterity in the framing and dressing up of the *Mariner's Compass*. It hapned to him, that, as often as he had finished his *Needles*, and equally poized them upon their *Pins*, he had no sooner touched them with the *Stone*, but still the *North Point* of the *Needle* would forsake the *Parallel Site* in which he had placed it, and incline it self to the *Axis* of the *Earth*: The reason whereof not presently perceiv'd, escaped a while, with a conceit, as if the Artificer had deceived himself in ballancing the *Needle*; which therefore he endeavoured to correct with a little piece of *Wax* stuck upon the lighter End (as he took it to be) till at last, being employed in the framing of a *Compass*, the *Needle* whereof was to be six Inches in length; and having polished and levelled it with all possible care, and yet after the touching of it with the *Stone*, finding one end to weigh down the other, he was forced to cut off some part of the heavier end, (as he still mistook it) and so more, till he had made the *Needle* unerviceable: Whereupon, consulting with some knowing Friends, he was advised to make some Instruments to try out the Experience; and it was found to be this very *Inclination* to the *Axis* of the *Earth*, and proportionably, tho not equally, answering to the Degrees of *Latitude*.

But this *Inclination* also, as the *Direction*, is variable, and for the same causes of the Earths unequal temper.

But all that which I have said will more evidently and expertly appear, upon the *Terrella*, or little Earth of *Lead-stone*.

As the *Great Magnet* of the Earth, so every *Magnetical* part thereof, and every part of that, hath *Poles*, *Axis*, *Equator*, *Meridians*, and *Parallels* of its' own. The *Magnetical Philosophers* therefore, to represent unto themselves the Great Nature of the whole, take a strong small piece of a *Rock*, which having reduced into a *Globous* form, they first found out the *Poles* by the Filings of Steel (or otherwise) which will all meet together upon the *North* and *South* Points. A *Circle* drawn equidistantly from these, describeth the *Equator*. This done, they take a small Steel *Wyer*, of about half an inch long, and apply it to any part of the *Equator*, and it will precisely turn towards the *North* and *South Poles*, which is *Motion of Direction*, and marketh out the *Meridians* of the *Terrella*. But supposing a *Concavity* to be let into this *Little Earth*, in any part, either about the *Equator*, or betwixt it and the *Poles*; in that case the *Needle* will not point directly to the *Poles*, but will make a *Variation*; unless it be placed exactly towards the middle of the *Concavity*, and then it maketh no *Variation* at all; but turneth directly, as before; which from the Causes justifieth the *Directions*, and *Variations* of the *Compass*, towards and from the *Poles* of the *Earth*.

Remove this *wyer* from the *Equator* towards the *Pole*, and the one end of it will rise up as *Norman's Needle* did, and the other end will stick down upon the *Stone*, making an *Acute Angle*, and describing a *Parallel*. Remove it nearer to the *Pole*, and the *Angle* will be less and less acute, till at a certain *Parallel* it become a *Right Angle* to the *Stone*. Remove it yet nearer, and the *Angle* will be *Recto Major*, or more and more obtuse. Bring it up to the *Pole* it self, and it will there stand bold upright, and make one *Line* with the *Axis* of the *Stone*; which maketh good the *Inclination* of the *Needle* to the *Diameter* of the *Great Magnet*: for if *Norman* had touched his *Needle* under the *Line*, it would have

have stood level upon the *Pin*, without any Declination at all: If he had touched it in any place beyond the *Line*, the Inclination would have been on the *South* side; but living here more towards this *Pole*; it must needs fall out as he found it. *Nobile experimentum*, as Dr. Gilbert calls it, and he is bold to say, *ut nullius unquam rationis aut mentis compos*, &c. that he who had considered of this, and holdeth not himself convinced of the Principles of *Magnetical Philosophy*, is not to be taken for a man of sense or reason. I know what *Scaliger* saith to this, *Gilbertus Medicus*, &c. *tres amplissimos Commentarios edidit, in quibus magis mihi probavit Doctrinam suam, quam Magnetis Naturam; nam incertior sum quam dudum*. We know what he meaneth by *amplissimos*: but why *tres Commentarios*? Sure the man had not read all his Books, for the Dr. wrote six: but *England* was a kind of *Nazareth* to this great Scholar; he would not endure any good should come out from hence.

But to give the *Art* and the *Nation* but their due: As there is no Point of *Philosophy* so admirable and secret with *Nature* as this; so none so immerit in visible Practice and Experiment, and bred up from the very Cradle to that growth and stature which now it hath in this very corner of the World, by *English-men*.

*Norman Bay-rough Wrigh-  
Gilbert Ridly  
Barlow Gellibrand.*

Many other Experiments of great Wonder and Satisfaction are made by the *Magnetical Philosophers* upon the *Stone*; but to the purpose I speak of, these are the Principal, which is, to give the Reasons of the *Needles*, turning towards the *North* and *South*, which is the Original of the *Mariners Compass*.

The *North* and *South* Winds thus assured by the *Motion* either of *Direction* or *Variation* of the *Needle*. The *Mariner* supposeth his *Ship* to be, as it always is, upon some *Horizon* or other, the Center whereof is that of the *Ship*.

The *Line* of *North* and *South* found out by the *Needle*, a *Line* crossing this at *Right Angles* sheweth the *East* and *West* and so they have the four *Cardinal Winds*; and the *Indian* \* *Compass* consisteth of no more. Cross again each of these *Lines*, and they have the eight whole Winds, as they call them:

Another inches long.

\* They are drawn upon a white China Dish filled with Water, upon the Center whereof there hangeth a Needle of 6



Another Division of these maketh eight more, which they call the *Half Winds*: A third maketh 16, which they call the *Quarter Winds*; so they are 32 in all. *Martin Cortez* noteth, that some Mariners of his time divided that Division over again, and so the *Compass* consisted of 64 Winds: but he noteth also, that this Division was more exact than for the Use: Every one of these Winds is otherwise termed a several Point of the *Compass*, and the *Whole Line* consisting of two Winds, as the Line of *North* and *South*, or that of *East* and *West*, is called a *Rhomb*. The *Spaniards* first gave that Name, as *Peter of Medina* taketh it upon them; yet not out of their own Language, but fancying to themselves that the Lines of the *Compass* (as indeed they do) much resembled the Spars of a Spinning-wheel, which in *Latin* is called *Rombus*, from the *Greek Ρόμβος*, to turn about, they call those Lines *Rumbos*: and the Word hath taken.

The *Compass* therefore is an *Horizonical Division* of the 32 Winds, upon a round piece of Paste-board set in a Box, in the Center whereof, upon a Pin of *Latén cinque* bored, the Needle or Wyers, first touched with the Stone, are placed. This Box hangeth in another Box, between two Hoops of *Latten*, that however the outermost Box be tossed up and down by the Motion of the Ship, yet the innermost may always hang level to the *Horizon*, it is placed in the middle of the *Poop*, upon a right Line, imagined to pass by the Main-mast through the Center of the Ship, and so putteth the *Pilot* in his way.

These *Compasses* are represented as they may upon the *Globe*, by those Circles which you see divided into 32 Parts, with their *Fleur de Lis* always pointing to the *North*. And though the Winds are not set down by Name, yet they may be fetched from the *Horizon* without the *Globe*. And the *Rumbes* are drawn out at length circularly, if the Course be upon a *Meridian*, the *Equator*, or any other Parallel; otherwise they are *Helispherical Lines*, as they call them, that is, partly *Circular*, and partly *Helical* or *Spiral*, as you may see them described upon the *Globe*.

In the Globes set out by *Sanderson* and *Molineux*, you have the Courses of *Sir Francis Drake* and *Fourbisher's Voyages*; and in *Janson's Globe*, that of *Oliver Van Noort*, described by the *Rumbers*, whereby you may judge of the rest.

The knowledge of all this is not of less use to the *Geographer*, than the other *Description by Circles*; as well for the Reading of *Sea-Voyages* and *Discoveries of New Lands* and *Passages*, as for that the very *Descriptions of the Earth*, for a great part, cannot be made without references to the *Water*.

As the *Earth* and *Water* are wholly represented upon the *Globe*, so the whole, or any part of either, may be described in *Plano*, or upon a plain Surface in a *Map*, or *Sea-Chart*. And of these also something shall be discoursed hereafter: for the present,

*Janson's Globe*  
of the year  
1616 The  
Great Meridi-  
an passeth by  
the Pike in  
*Tenariff* The  
Lesser stand  
at 10 Degrees  
distance.

*Thus much of the Description: now followeth*

### The Use of the Terrestrial Globe; and first, of the Rectification.

THE first care of this is to see that the Foot of the *Globe* stand level or parallel to the *Horizon*; for which purpose some *Globes* have a *Plumb-line*; and there be that advise for a *Triangular Level of Wood*, with a *Plumb-line* for the purpose, to be applied to any part of the *Horizon*, after the manner as the *Mechanicks* try their *Planes*: but the matter is not tyed to such a severity of exactness, but that a good Eye may pass for a sufficient Judge. The next thing is, that it be placed in the *North* and *South Position* of the *Earth* as directly as it may. This dependeth upon the knowledge of the *Meridian* of the Place, but may well enough be done by a *Needle* whose Variation is known, such an one as is used to be set upon the South side of the Foot of some *Globes*, for the same purpose: then lift up the *North Pole* above the *Horizon*, so many Degrees as will answer to the *Latitude* of the Place unto which you mean to rectifie; which suppose to be *Ox-*

*fords*.

ford, therefore the *Pole* is to be liited up 51 Degrees, for that is the Elevation of this Place; then find out *Oxford* in the *Globe*, and bring it to the *Brass Meridian*, and there stay it with a piece of Paper, or the like, put between the *Meridian* and the *Globe*, and you have set before you *Oxford*, with the very same and all respects of *Situation* upon the *Globe*, as it hath upon the Earth it self; and this is called *Rectification*, or right-setting of the *Globe*.

By the known Place, to find out the Longitude and Latitude; and by the known Longitude and Latitude, to find out the Place.

These Terms of *Longitude* and *Latitude* are understood either of the same or several Places. In the first sense they are absolutely called the *Longitude* or *Latitude* of this or that Place: In the other sense we use to say, the *Difference of Longitude* or *Latitude* between such and such a Place. The *Longitude* of this or that Place, is the Distance of it from the *Great Meridian*, to the *Meridian* of the Place, reckoned in the Degrees of the *Equator*. The *Latitude* of a Place, is the Distance of the *Equator* from the *Parallel* of the Place, Reckoned in the Degrees of the *Meridian*. Therefore if the Place met with be under the *Great Meridian*, it hath no *Longitude* at all, as the Hill in *Tenariff*, unless it be in respect of some other *Great Meridian*, as that by *Corvo*, or the other by *St. Michael*; and of such a Place it will be sufficient to know the *Latitude*. So again, if the Place met with be under the *Equator*, it hath no *Latitude* at all; and of such a Place it will be sufficient to know the *Longitude*. But if the Place should fall out to be in the very *Interfection* it self of the *Equator*, and the *Great Meridian*, it hath neither *Latitude* nor *Longitude*; and of such a Place it is sufficiently said, that *There it is*.

But if the known place lie at any distance from the *Equator*, it is but bringing it up to the *Brass Meridian*, and the *Latitude* is found by observing what Degrees the *Meridian* setteth

setteth off. Let *Oxford* be the Place you meet with; turn the *Globe* till it lie precisely under the *Meridian*, and you will find from the *Equator* 51 Degrees 32 Minutes of *Northern Latitude*; and, by consequence, you also have the *Elevation* of the *Pole*; for that is always equal to the *Latitude* of the *Place*.

With the same labour you may find out the *Longitude*, if holding still the *Globe*, you observe the Degrees of Intersection cut off by the *Meridian* in the *Equator*: As put the case for *Oxford* still, it will be found 22 Degrees from the *Fortunate Islands*, saith *Cambden*; from *St. Michael* in the *Azores* 'tis exactly true, by which the Preface promised to go; but from the *Fortunate Isles*, or the *Pike* in *Tenariff*, not out 15.

In case any of the *Lesser Meridians* happen to pass through the *Place*, you may reckon of what number it is from the *Great Meridian*; as whether it be the 3d, 5th, 9th, &c. and so many times 10 Degrees (for at that distance they are set) is the *Longitude* of the *Place*. The same course may be taken by the *Parallels* to account the Degrees of *Latitude*.

And as the *Longitude* and *Latitude* are found out by the *Place known*, so after the same manner any *Place* may be found out by the fore-knowledg of them. This fore-knowledg was first had by *Observation* of the *Eclipses* of the *Moon*, and the *Meridian Altitude* of the *Sun* or *Stars*; but may be now more easily gotten out of the *Tables* of *Peter Appian*, *Gemma Frisius*, *Mercator*, *Ortelius*, *Tycho*, and that annexed to *M. Hues* his *Treatise* of the *Use* of the *Globes*, wherein the *Longitudes* and *Latitudes* of all the *Principal Cities, Capes, Rivers, &c.* are set down, but not accounting all from the same *Meridian*, which therefore also must be considered of: For the named Authors, *Appian*, *Gemma Frisius*, and *Tycho*, reckoned from the *Canaries*; the rest from *St. Michael* in the *Azores*.

*Of the Difference of Longitude and Latitude,  
and what is to be observed into the converting of  
the Degrees of either into Miles.*

THE Respect of several Places one to another, is called the *Difference of Longitude or Latitude*; as the *Latitude of Oxford* is 51 Degrees, the *Latitude of Durham* 55. The *Difference of Latitude* is 4 Degrees. The Use of *Longitude and Latitude*, in the absolute sense, was to make out the *Position* of any Place, in respect of the *Whole Sphere*. In this other meaning, the Intent is to shew the *Situation and Distance* of any Place from and in respect of any other. The *Situation* of a Place to another Place, is otherwise called the *Angle of Position*; but of the *Distance* first, and how that is to be made into Miles.

The several Cases put by the *Geographers* of this *Difference*, are either of *Places* differing in *Latitude* only, or *Longitude* only, or both. Places differing in *Latitude* only, are all such as lie under the same *Meridian*, but several *Parallels*. This may so fall out, as that either both the Places may be in *North*, or both in *South Latitude*, or one of them in *each*. If both the Places lie in *North* or *South Latitude*, then it is plain, that if the *lesser Latitude* be subduced from the *greater*, the *Remanent* of Degrees, multiplied into Miles by 60, sheweth the *Distance*: As the *Isle de Maio* in the *Latitude* of 14 Degrees, and the *Isle of St. Michael* 39 Degrees, are both under the *same Meridian*; the 14 Degrees are the *lesser Latitude*, which taken from the 39 the *greater*, the Remainder is 25, which multiplied by 60, giveth the distance in Miles. If one of the Places lie in *North*, the other in *South Latitude*, add the Degrees of both *Latitudes* together, and do the like.

The very same course is to be taken if the Places differ in *Longitude* only, in case they both lie under the *Line* it self, because there the measure is in a *Great Circle*, as in the *Meridians* of *Latitude*; but if otherwise it fall out to be in any *Parallel* on this or that side of the *Line*, the case is altered.

We

We take for instance the Difference of *Longitude* betwixt *London* and *Charlton*, or *Charles-Town*, in *Charlton* Island, so honoured with the Name of *CHARLES* Prince of *WALES*, by Captain *Thomas James*, at his Attempt upon the *North-West* Passage in the *Wintering*, the 29th of *May*, the Year 1632, which was the Day of His Highness Nativty.

The Difference of *Longitude* is 79 Degrees 30 Minutes, as it was taken from an *Eclipse* of the *Moon*, observed there by the Learned Captain, *Octob.* 29. 1631. and by Mr. *Henry Gellibrand* at *Gresham College* at the same time. It is required that this Difference of *Longitude* be converted into *Miles*.

The *Latitude* of *Charlton* is 52 Degrees three Minutes; that of *London* much about the same: Here the proportion of 60 Miles to a Degree, will over-reckon the *Distance* almost by the half; the Reason whereof shall be first reported out of the Nature of the *Sphere*.

However it be certain, that the *Artificial Globe* (as the *Natural* is supposed to be) is of a Form precisely round, and may be drawn upon all over with *Great Circles* Meridionally; yet considered from the *Middle Line* to the *Poles*, it hath a sensible *Inclination* or *Depression* of *Sphere*, as it is termed in their words: so that if the *Artificial Globe* be turned about upon its *Axel*, several parts of the same Body shall be more swiftly moved than other at the same time; for it is plain, that the *Equator* is moved about in the same duration of time as the smallest *Parallel*; but the *Circumferences* are of a vast and visible disproportion, and therefore it is not possible they should go an equal pace.

It is upon the same grounds, that the Author of the *Use of the Globe per Terram mobilem* will tell you, that in the Diurnal Motion of the Earth, though *Amsterdam* (in the same *Latitude* with *Oxford*) keep pace with the Isle of *St. Thomas* under the *Line*, yet they are of a very different dispatch; for *Amsterdam* goeth but 548 Miles in an hour, whereas the Isle of *St. Thomas* passeth over 900 Miles in the same space of time, which is after the rate of 12 Miles in a Minute, and more: And all this is true (that is, true to the *Paradox*) from the Inclination of the *Sphere*. But more plainly yet;



We see that the *Meridians* upon the *Globe* are set at 10 Degrees Distance; but we may perceive too, that this Distance groweth less and less, as the *Meridians* draw nearer towards their concurrence in the *Poles*, as the *Globe* it self doth from the *Equator* upwards: and therefore the Degrees however accounted proportionable, yet cannot possibly be equal in the lesser *Parallels* to those in the *Equator*, but must needs make an orderly Diminution from thence to either of the *Poles*.

When therefore it was formerly said, that 60 Miles of the Surface of the *Earthly Globe* answer to a Degree in the *Heaven*, it is to be understood of the Degrees of a *Great Circle*, and so is al ways true in those of *Latitude*, but in the Degrees of *Longitude* it holdeth only in the *Equator* it self; but in the *Parallels* more North or South the proportion diminisheth from 60 to none at all: So that if I would convert the *Longitudes* of the *Molucca's*, or any other Parts under the *Line*, into Miles, it is but multiplying the Degrees of *Longitude* by 60, and the thing is done: But if I would do the like by *Oxford*, or any other Place betwixt the *Equator* and the *Poles*, I must first know what number of Miles answereth to a Degree in that *Parallel* of *Latitude*. The knowledg of this dependeth upon the proportion which the *Equator* beareth to the *Parallels*, which is learned out by the skill of *Trigonometry*, but need not now be so hardly attained to; for the Proportions are already cast up into a *Table* by *Peter Appian*, in the First part of his *Cosmography*. They are there set down according to the Rate of *German Miles*, one of which maketh four of ours. According to our own Rate they are as followeth.

*The Proportion of English Miles answering to their several Degrees of Latitude.*

Deg. of Lat.	Miles Eng-lish.	Seconds.	Deg. of Lat.	Miles Eng-lish.	Seconds.	Deg. of Lat.	Miles Eng-lish.	Seconds.
1	59	59	31	51	26	61	29	5
2	59	58	32	50	53	62	28	10
3	59	55	33	50	19	63	27	14
4	59	51	34	49	45	64	26	18
5	59	46	35	49	9	65	25	21
6	59	40	36	48	32	66	24	24
7	59	33	37	47	55	67	23	27
8	59	25	38	47	17	68	22	29
9	59	16	39	46	38	69	21	30
10	59	5	40	45	58	70	20	31
11	58	54	41	45	17	71	19	32
12	58	41	42	44	35	72	18	32
13	58	28	43	43	53	73	17	33
14	58	13	44	43	10	74	16	32
15	57	57	45	42	26	75	15	31
16	57	41	46	41	41	76	14	31
17	57	23	47	40	55	77	13	30
18	57	4	48	40	9	78	12	28
19	56	44	49	39	22	79	11	27
20	56	23	50	38	34	80	10	25
21	56	1	51	37	46	81	9	23
22	55	38	52	36	56	82	8	21
23	55	14	53	36	7	83	7	19
24	54	49	54	35	16	84	6	16
25	54	23	55	34	25	85	5	14
26	53	56	56	33	33	86	4	11
27	53	28	57	32	41	87	3	8
28	52	59	58	31	48	88	2	5
29	52	29	59	30	54	89	1	3
30	51	58	60	30	0	90	0	0

**K** Nowing then the *Latitude* of *Charlton* to be 52 Degrees, and that of *London* much about the same; I enter the Table, where I find the Sum of 36 Miles, or thereabouts, to answer a Degree of that *Parallel*; therefore multiplying the Degrees of *Longitude* by 36, it giveth up the number of Miles from the Great *Meridian* to the Place.

And very fit it were that these Proportions were written upon the *Horizon* of the *Terrestrial Globes*, rather than the *Kalendars*, and what else there is, confessed by themselves to belong of right to the other *Globe*, and of little use to the *Geographer*. Till this will be, they may be cut upon a *Silver Plate*, or *Ruler of Box*, or some how or other; for without this Table the use of the *Globe*, as to this Case of Difference, is as good as none at all.

The last Case is remaining, which is put of such Places as differ both in *Longitude* and *Latitude*; for the consideration whereof the *Geographers* have devised several ways, as the *Arithmetical* way, that by *Spherical Triangles*, by the *Semicircle*, &c. But the working by either of these is of more time and intricacy than was to be wished. The readiest of all, and not much inferior to the certainty of the rest, is the *Geometrical* way, as *Peter Appian* (one of the Fathers of this Art) hath termed it; and 'tis no more but this: Let the two Places be the Isle of *St. Thomas* and *Tenariff* in the *Canaries*: Take your *Compasses* and set one Foot of them in *Tenariff*, the other in *St. Thomas*, and keeping the Feet of the *Compasses* at the same distance, remove them to the *Equator* or Great *Meridian*, and see how many Degrees they set off; for that number multiplied by 60, is the Distance of the two Places in Miles. The ground of this Rule is, that the Distance of all Places not differing only in *Longitude*, are to be understood to be in a Great Circle; and it was known before, that the Degrees of such a one are severally answered by 60 of our Miles upon the face of the Earth. You may do the like in the *Quadrant of Altitude*, as will be seen in the next *Invention*.

To find out the Bearing of one Place from another, and what is meant by the Angle of Position.

**T**HE Zenith is the Pole of the Horizon through which the Astronomers imagin Circles drawn (as the Meridians through the Poles of the World) so dividing the Degrees of the Horizon, as to mark out the Site of the Stars from this or that Coast of the World. And because these Circles are supposed to be drawn through the Semi, or Semith Alros, that is, the Point over the Head, or Vertical Point, the Arabians called them *Alsemuth*, we call them still *Azimuths*. And for that the Zenith Point still altereth with the Horizon, these Circles could not have been describ'd upon the Globes, but are represented there by the Quadrant of Altitude, which is the fourth part of any one of those, and most properly serving the other Globe; yet upon the same ground is useful to the Geographer, in setting out that Angle which is made by the meeting of the Meridian of any Place, with the Vertical Circle of any other and of the same, called therefore the Angle of Position or Site. To find this out, you are to elevate the Pole to the Latitude of one of the Places; then bring the Place to the Meridian, and it will fall out directly to be in the Zenith of that Elevation, upon this ground, That the Elevation is always equal to the Latitude; then fasten the Quadrant of Altitude upon the Zenith, and turn it about till it fall upon the other Place, and the end of the Quadrant will point out the Situation upon the Horizon. Let the Places be Oxford, and the Hill in Tenariff; set the Globe to the Elevation of Oxford, that is, 51 Degrees of Elevation above the Horizon: then bring Oxford to the Meridian, and it falleth under 51 Degrees of Latitude from the Equator; therefore it is found in its own Vertical Point 90 Degrees equidistantly removed from the Horizon: Fasten there the Quadrant, and move about the Plate till it fall upon the Hill

Hill in *Tenariff*, and the end of the *Quadrant* where it toucheth the *Horizon*, will shew that the Hill in *Tenariff* beareth from *Oxford* South-South-*West*; and if you multiply the Degrees of the *Quadrant*, intercepted betwixt the two Places, by 60, you have the Distance in Miles, which was promised before.

If you find, as you needs must, that the Proportion of Miles upon the *Globe* doth not always answer to that which we reckon upon in the Earth, you are desired not to think much; for when it is promised that 60 of our Miles shall run out a Degree of the Great Circle above, it is intended upon this Supposition, as if the Earth we tread upon were precisely round, as the *Globe* it self is, and not interrupted with Rivers, Hills, Vallies, &c. which though they bear no proportion otherwise, yet because it cometh to pass by this that we cannot set our Course in a Streight Line upon the Earth, as the Demonstration is forced to presuppose, we must be contented if some difference fall out.

The more unhappy Difference will be found in the *Longitudes* themselves. The Difference of *Longitude* betwixt *Rome* and *Norenberg* (as Mr. *Gellibrand* hath already made the Observation) is, according to *Kepler*, but 4 Minutes of Time: *Lansberg* reckoneth it at 10 Degrees, *Mercator* at 12, *Stadius* at 18. *Longomontanus* at 16, *Stoffler* at 18, *Maginus* at 26, *Werner* at 32, *Origan* at 33, *Appian* at 34, *Regiomontanus* at 36: With discouragement enough it may be noted; for the Places are very eminent, and of a near Distance; the Men professed able, and for the most part reckoning from the same Great *Meridian*: and yet the less to be wondred at, if we consider how much in this case must be taken upon trust, even by these Men themselves. We must not think they spake all this of their own knowledge; for it is certain the thing might have been, and is done, though not without any at all, yet without any considerable disagreement. I say, the *Longitudes*, for a very great part, are exactly enough agreed upon: The perfection is not one Mans, nor one Ages Work, and must be waited for. It must not seem strange if I tell you, that you may distinguish the more certain

certain from the doubtful by their disconvenience; for where you find them to agree, you have cause to suspect ( for the most part ) that they have lain long upon the Lees of Time, not as yet enquired into. But if you find them to disagree, you may conclude that they have been brought to a new Examination. And of these, you are to take the latest, and from such ( if it may be ) as have done it by their own Observation, as out of the Tables of *Tycho* before others. The Difference of *Longitude*, by *Tycho's* Tables, betwixt *Rome* and *Noremburg*, is under 4 Degrees, which cometh nearest to *Kepler*, who also took it himself from two several Observations of the Moon. There will still seem to be some want of satisfaction; but it is sufficient for any man to know in this, as much as any other man doth.

If you would convert the Degrees of *Longitude* into Hours ( for this also may be done as well into Miles ) you are to allow 15 Degrees to one Hour, upon the Reasons taught before; and that which will be gained by this is to know by how much sooner or later the Sun riseth or setteth to one Place than to another: As the Difference of *Longitude* betwixt *Oxford* and *Charlton* is 79 Degrees 30 Minutes, that is, 5 Hours 18 Minutes; and because *Charlton* lieth West from *London*, the Sun riseth so much sooner here than there.

### To find out the several Positions of Sphere, Climate, Parallel, &c.

THE *Latitude* and *Longitude* of a Place once resolved upon, the other Accidents of *Sphere* will follow of themselves: The *Position* of *Sphere* you cannot miss of; for if the Place you try for have no *Latitude* at all, you know already that it must of necessity lie under the Line it self, and therefore in a right *Position*: If it have less, or more, the *Position* is *oblique*: If it have as much as it can have, that is, the whole *Quadrant*, or 90 Degrees, the *Position* is *Parallel*. The Reasons were told before, and may evidently be discerned upon the *Globe*.



For the *Climes* and *Parallels*, and consequently the length of the Longest Day, the fore-knowledg of the *Latitude* leadeth you directly, in case the *Climes* be set down upon the *Brass Meridian*, or in any void part of the *Globe*; otherwise it is but entering the Table of *Climes* and *Parallels* proportioned to every Degree of *Latitude*, and you have your desire. And as by the *Latitude* you may find out the *Clime*, so if it happen that you knew the *Clime* before, as it may in the reading of the *Estats du Monde*, or the like Describers, you may by the *Clime* find out the *Latitude*: And you cannot know either of these, but you must needs know the *Zone*; and if you know that, you can as easily conclude upon the *Distinction* of *Shadows*: for you knew before, that the Inhabitants of the *Mid-Zone* are always *Ascii*, or *Amphiscii*; those of the two *Extreme*, *Periscii*; those of the two *Temperate*, or *Intermediours*, *Heteriscii*. To find out the other *Distinction* of Habitation, you may do thus: Let *Oxford* be the Place; bring it to the *Meridian*, where you find it to be 51 Degrees lifted up above the *Equator*; account so many Degrees of Southern *Latitude* below the *Equator*, and you meet with the *Anteci* (if any be) in the *Terra Australis incognita*; remove *Oxford* from the *Meridian* 180 Degrees, and you shall find your *Perieci* under the *Meridian* where *Oxford* was before, about the Bay of *St. Michael* in the Kingdom of *Quivira*, and your *Antipodes* in the place where their *Anteci* stood before; but they are not, for the Place is covered over with Water.

There yet remaineth one way of Description, but out of Curious Art, and of no great Instruction; yet because it is made use of by some *Geographers*, and not left out by Mr. *Cambden* himself in his *Britannia*, I may tell what it meaneth.

Of Astrological Geography, and to tell under  
what Sign or Planet a Region or City is  
subjected.

THE *Wisdom* of the Ancients (it was called so) held an Opinion, That not our selves only, the *little Worlds*, but the Great *Globe* of the *EARTH* also, is particularly Reigned over by the Dominion of the 12 *Signs*, and Influence of the 7 *Planets*; upon which Principle (as we receive it by *Ptolomy's* Tradition) they divided this *Globe* into four *Quadrants*, by the Intersection of the *Equator* with the Great *Meridian* passing by the *Canaries*. Every of these *Quadrants* they again divided into 4 *Trigons*, consisting each of them of three *Signs* of the *Zodiack*, not orderly, but so as that every *Trigon* might be made up of one Fixt *Sign*, one Movable, and the third Common, as they distinguish. The first *Quadrant* was reckoned from the *Vernal*, by the *Pole*, to the *Autumnal Intersection*, and was called the *Quadrant* of the *Habitable World*; for every one of the other three was to that Time a *Terra incognita*. The first *Trigon* of this *Quadrant* falleth to the Dominion of *Aries*, *Leo*, and *Sagittarius*: The second, to *Taurus*, *Virgo* and *Capricornus*, and to the Influence of such *Planets* as are connatural to such *Signs*. So *Britain*, *France*, *Germany*, &c. fall to the share of *Aries* and his *Planet Mars*: *Italy*, *Sicily*, &c. to *Leo*: *Norway*, *Bavaria*, &c. to *Scorpio*, and so forwards, concluding all and every part and *Province* of the *Globe* under one or other of the *Twelve*. But this empty Speculation stopped not here, but would make us believe too, that not whole Countries only, but every City, Castle, Village, nay, not a private House, or a Ship that rides upon the Ocean, but is thus distinctly Governed by their *Planets*. They do it upon this Ground: Those men allow as earnest a livelihood to the Beam in the Timber, and Stone in the Wall, as to themselves; and when the first Stone of a Building is laid, a City or House is said to be born, and as formal a Figure erected of that, as of the owners *Nativity*.

The Emperor *Constantine* (tho you would not think it) at the building of his new *Rome*, commanded *Valens* (a famed *Astrologer* of that Time) to Calculate the Nativity, and make Judgment of the Life and Duration of that Imperial City. The *Ascendent* was *Cancer*, and the *Astrologer* said, That the Empire should stand 696 years, and (whether he knew so much or not) he said true: The City lived longer indeed, but all the rest was but labour and sorrow. And for a more private Mansion, there is yet now to be seen the Nativity of the *Warden's Lodgings* of *Merton Colledge* in one of the Windows; the *Horoscope* the same with that of *Constantinople*: Now look what *Sign* of the *Twelve* shall be found to rise up in the *Horoscope* or *Angle* of the East, that is the *Sign-Regent* of that House or City. Prepared thus, the *Astrologers* sit in Judgment upon the *Inclinations* and *Fatalities* of States and Men; and how little soever it may seem to us, or be in it self, it was of moment to some of old; for *Tiberius* (an *Astrologer* himself) had the *Genitures* of all his Nobility by him, and according as he found his own or the Kingdoms *Horoscope* to be well or ill looked upon by theirs, so he let them stand, or cut them off by *Legislative Astrology*.

According therefore to this way of Description, the Kingdom of *England* is *Astrologically* sited in the first *Trigon* of the first *Quadram*, under the Dominion of *Aries* for the *Sign*, and for the *Planet Mars*; or otherwise under the Dominion of *Pisces*, now in the place of *Aries*, and the Influence of the *Moon* and *Mars*. And *Silen* saith, that the *Planet* of *England* is the *Moon*, and *Saturn* of the *Scots*: *Unde homines illius regionis.* (saith an old *Astrologer*) *sunt vagi, & instabiles, ludibrio exponuntur, nunc ad summum, nunc ad imum delati.* So the *Jew* and we are governed by the same Stars equally, as

Cardan. in 2.  
Petrabil. Pto-  
lomei, cap. 3.  
text. 12.

Cardan. is pleased to say of us; A *Rebellious* and *Unlucky* Nation, ever now and then making of New Laws and Rites of Religion, to the better sometimes, but for the most part to the worst.

Now take an Essay by all the ways of Description in the *Geography* of *Oxford*.

It lieth in an *Oblique Position* of *Sphere*, in the Northern Temperate Zone; the *Elevation* of the *Pole* 51 Degrees 30 Minutes; the *Longitude* from the *Great Meridian* in *Tenariff* 15 Degrees; under the 8th *Clime*, and 16 *Parallel*; the longest day 26 Hours. The *Sign Regent* is *Capricorn*: The Noon-Shadows are *Heteroscian*: We are *Periaci* to the *Bay* of *St. Michael* in *Quivira*; *Antæci* to the Northern Parts of *Terra Australis incognita* below the *Promontory*: We are *Antipodes* to none.

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THE

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THE  
DESCRIPTION and USE  
OF  
MAPS and CHARTS  
Universal and Particular.

Ptol. Geogr.  
l. I. c. 2.

**I**T was said before, that as the whole *Earth* upon the *Globe*, so the Whole, or any Part thereof, may be described upon a *Plane*: And howsoever the Description by *Globe* be confessed on all sides to be nearest, and most commensurable to Nature, Non facile tamen (saith *Ptolomy*) magnitudinem præbet quæ suscipere possit multa, quæ necessariò suo collocanda sunt loco: neque descriptionem, ut unico momento cerni valeat, toti figuræ adaptare potest: sed alterum ad alterius designationem transferre necesse existit: hoc est aut visum, aut spheram: quorum neutrum descriptioni, quæ in plano fit, accidit, sed modum quendam ad similitudinem sphericæ imaginis inquirat, ut distantias quæ in ea statuentur sunt, quàm maximè commensuratas faciat, ac secundum eam apparentiam, quia cum vera conveniat.

This manner of Description hath multiplied into several ways of Device; not only from the different *Ingenies* of the Artificers, but from Grounds in the Art it self, and from the several Extents of the Known World at several times. *Possidonius* conceived it into the Form of a *Sling*, as the Arch-Bishop of *Thessalonica* noteth to that of *Dionysius*, after *Σφαιδρὸν ἰονικῶν*, the Delineation whereof is made by the learned *Bertius*, who noteth also, *Ad Fundam Possidonii*, that *Possidonius* did not this out of ignorance of the Spherical form of the Earth, but pretending only to exhibit as much of the World as that time was made acquainted with, which

which cast up together, was not much unlike to that Figure which he fancied. *Mercator* describeth it under the Form of two Hearts, *Orontius* of one; and under the same Form is the *Arabick Map*, cited by *Scaliger* and *James Christman*, and not wanting to our Publick Library, together with the *Tabula Fenbina*, or *Egyptian Map* of the World in *Hyeroglyphicks*, we are now for as great a reason to call it *Tabula Landina*, by whose vast Expence and Providence we are possessed of that and the like Monuments of the rarest Learning. In Archiv. Bib. Bodleian.

Others have fancied some other ways; but leaving what may be supererogated by Affectation, There be two manners of this Description according to Art: The first by *Parallelogram*; the other by *Planisphere*.

### The Description of the Whole by Parallelogram.

THE *Parallelogram* used to be divided in the midst by a Line drawn from North to South, passing by the *Azores*, or *Canaries*, for the Great *Meridian*. Crost to this, and at right *Angles*, another Line was drawn from East to West for the *Equator*; then two *Parallels* to each, to comprehend the Figure, in the Squares whereof were set down rather four Parts of the World than the Whole: And this way of Description, howsoever not so exact or near to Natural, yet hath been followed even by such as still ought to be accounted *Excellent*; though it were their unluckiness to light upon those needy Times of Reformation that had to struggle with that great Neglect and Interruption which passed betwixt the days of *Ptolomy* and Ours. *Mercator* himself, I mean *Peter Plancius*, and others of about that time, and more lately: And some of them did not perceive but that the *Meridians* might be drawn *Parallel* throughout, utterly against the original Nature and Constitution of the Sphere, which the *Plain Charts* were bound to follow at the nearest Distance. Upon the *Globe* it self we know the *Meridians* about the *Equinoctials* are equidistant, but as they draw up towards the *Pole*, to shew their distance is proportionably



tionably diminished, till it come to a concurrence; answerably the *Parallels*, as they are deeper in *Latitude*, so they grow less and less with the Sphere; so that at 60 Degrees the *Equinoctial* is double to that *Parallel of Latitude*, and so proportionably. This is the Ground.

It will follow from hence, that if the Picture of the Earth be drawn upon a *Parallelogram*, so that the *Meridians* be equally distant throughout, and the *Parallels* equally extended, the *Parallel of 60 Degrees* shall be as great as the Line it self; and he that Coasteth about the World in the *Latitude of 60*, shall have as far to go by this *Map*, as he that doth in the *Equator*, though the way be but half as long. For the *Longitude* of the Earth in the *Equator* it self is 21600; but in the *Parallel of 60*, but 10800 Miles. So two Cities under the same *Parallel of 60*, shall be of equal *Longitude* to other two under the Line, and yet the first two shall be but 50, the other two an 100 Miles distant. So two Ships departing from the *Equator* at 60 Miles distance, and coming up to the *Parallel of 60*, shall be 30 Miles nearer, and yet each of them keep the same *Meridians*, and sail by this *Card* upon the very same Points of the *Compass* at which they set forth.

This was complained of by *Martin Cortez*, and others: And the Learned *Mercator* considering well of it, caused the Degrees of the *Parallel* to encrease by a proportion towards the Pole; the *Mathematical Generation* whereof Mr. *Wright* hath taught, by the Inscription of a *Planisphere* into a concave *Cylinder*, which because it cannot be expressed in plainer Terms, take here in his own words, Chap. 2. Of his *Correction of Errors in Navigation*.

Suppose (saith he) a *Spherical Superficies*, with *Meridians*, *Parallels*, *Rumbes*, &c. to be inscribed into a concave *Cylinder*, their *Axes* agreeing in one: Let this *Spherical Superficies* swell like a *Bladder* while it is in blowing, equally all ways in every part thereof (that is, as much in *Longitude* as *Latitude*) till it apply and joyn it self (round about, and all along also towards either Pole) unto the Concave Superficies of the *Cylinder*, each *Parallel* upon this *Spherical Super-*

Superficies increasing successively from the Equinoctial towards either Pole, until it come to be of equal Diameter with the Cylinder, and consequently the Meridians still widening themselves, till they come to be so far distant every where each from other, as they are at the Equinoctial. Thus it may most easily be understood how a Spherical Superficies may by Extension be made a Cylindrical, and consequently a plain Parallelogram Superficies, because the Superficies of a Cylinder is nothing else but a plain Parallelogram, wound about two equal equidistant Circles, that have one common Axis perpendicular upon the Centers of them both, and the Peripheries of each of them equal to the length of the Parallelogram, as the distance betwixt those Circles, or height of the Cylinder, is equal to the breadth thereof.

In this Parallelogram thus conceived to be made, all Places must needs be situate in the same Longitudes, Latitudes, and Directions or Courses, and upon the same Meridians, Parallels, and Rumbes that they were in the Globe, because that at every Point between the Equinoctial and the Pole, we understand the Spherical Superficies to swell equally in Longitude as in Latitude, till it joyn it self unto the Concavity of the Cylinder, so as hereby no part is any way distorted or displaced out of his true and natural situation upon his Meridian, Parallel, or Rumb, but only dilated and enlarged; the Meridians also, Parallels, and Rumbes dilating and enlarging themselves likewise at every Point of Latitude in the same proportion.

What the Author of the Brief Introduction to Geography meaneth, where he saith, That this Imagination, unless it be well qualified, is utterly false, and makes all such Maps faulty in the Situation of Places, I know not: The conceit I am sure is grounded upon the very Definition of a Cylinder, by the 21. lib. 10. Euclid. 'Tis confessed to be but Hypothetical, which is ordinary with Mathematical Men. The Business was (and it doth that) to bring the matter down to common apprehension.

Element. 1. 10.  
Cylindrus est  
figura quæ sub  
converso circum  
quiescens alte-  
rum latus eo-  
rum, quæ re-  
ctum angulum  
continent, Pa-  
rallelogrammo  
orthogonio com-  
prehenditur,  
cum in eundem  
rursus locum re-  
stitutum fuerit  
illud Parallelo-  
grammum unde  
moveri coeperat.  
Axis autem Cy-  
lindri est qui-  
escentes illarecta  
lineæ, circum  
quam Paral-  
lelogrammum  
vertitur. Ba-  
sis vero Cy-  
lindri sunt cir-  
culi, à duobus  
adversis lateri-  
bus, quæ cir-  
cum aguntur,  
descripti.

But however this Description of the Earth upon a *Paralelogram* may be so ordered by Art as to give a true Account of the Situation and Distance of the Parts, yet it can never be fitted to represent the Figure of the Whole.

### *The Description of the Whole by Planisphere.*

*Definit.* 21.22,  
23.

**T**His way of Description rendreth the Face of the Earth upon a Plane, in its own proper Figure, Spherically, as upon the Globe it self, the gibbosity only allowed for: *Sed quicumque (saith Bertius) Globum Terræ instituerit in plano describere, deprehendet fieri id uno circuli ambitu non posse.*

As near to a Circle as it might, *Ortelius* and others have described it upon one Face. I have seen it done upon four Ovals; but keeping touch with the Nature of a Circle, and of the Sphere it self, it cannot well be contrived upon so few as one, or more than two.

Suppose then the Globe to be divided into two equal Parts or *Hemispheres*: This you know cannot be done but by a Great Circle; and therefore it must be done by the *Equator* or *Meridian*, for (the *Colure* is all one with the *Meridian*) the *Horizon* cannot fix, and the *Zodiack* hath nothing to do here. *Res est admodum impedita (saith the same Bertius) & perquam difficilis orbem terrarum ejusque partes describere, & quod in natura cernitur exactè in Globo, aut tabula spectandum representare observato partium omnium situ & figura, &c. cum suis Longitudinibus, Latitudinibus, Intervallis, & respectu ad partes Cæli, prima & nature proxima ratio est Sphærica: Secunda ea, quæ ad Sphæram maximè accedit ducta in Plano, vel Tabula, quam idcirco vulgus Planisphærium vocat. Sunt autem ejus modi duo. Unus qui Sphæram secat in Equatore, & duo efficit Hemisphæria plana, quorum in singulis Polus centri loco est. Circulus autem Equinoctialis loco Peripheriæ. Alter, qui Sphæram secat. In aliquo Meridiano ita ut Poli in singulis Hemisphæriis supra infraque compareant in extremitate axis.* First then,

*Of*

## Of the Section by the Equator.

BUT before that, it must be commonly said of both these *Sections*, that the Translation of a *Sphere* from its profundity, to a Plane of two only *Dimensions*, Lineal and Superficial, hath its *Generation* and *Flux* ( I speak it in their words ) from *Optical* or *Perspective Imagination*. They would have you ( and by the Law of Art they may in *infinitum & impossibilia postulare* ) to suppose the Eye placed near about the Centre of a *Sphere* of Glass, inscribed with *Meridians*, *Parallels*, &c. in the direct manner as upon the *Globe* you see the Eye so placed within the Concave of this *Sphere*, and fixed upon the *Pole*, will comprehend a *Section* upon the Plane of the *Equator*, describing the *Meridians* by Right, and the *Parallels* by Circular Lines; or fixed upon some Point of the *Equator*, the *Meridian* which is drawn by that Point, and the *Equator* it self, will appear in Streight, all the rest in Crooked Lines: for, if the Eye be fixed upon any Point of the *Equator*, the *Meridians* and *Parallels* will be transferred to Sight, so as to be themselves the *Bases* of so many visual *Cones*, the tops whereof shall meet in the same Point of the Great *Meridian*; or if the Eye be fixed upon the *Pole*, the *Parallels* will present themselves in like *Cones*, the sides whereof shall be terminated by the *Meridians*, and therefore the *Meridians* ought to be Streight Lines, and the *Parallels* whole Circles.

The Projections are both according to Art; But because the comprehension thereof cannot be familiar without saying too much to the purpose before-hand concerning the *Optical Pyramid*, and the *Angle of Vision*; these things I require, and point you to a more capable way of Conception.

Suppose the *Globe* of the *Moon* in opposition to the *Sun*, then she is at the fullest: Let her be rising up in the East, and by the help of Refraction appear, as sometimes she doth, in *Diameter* so big as a Bushel ( as the Country expresseth )

suppose another World there, ( some Brains do more than so ) but do you only suppose it ; and suppose also this Lunary Earth to be written upon with *Meridians*, *Parallels*, and all other Distinctions of the *Sphere*, and as visible as the Body it self. The *Globe* of the *Moon* you may be sure is as solid and gibbous as that of this Earth and Water, and yet it is presented to your Eye in the Figure of a *Planisphere*. The reason is out of Perspective, from the infinite distance. If you grant ( as you cannot deny ) but that your Sight is deceived in the Solidity, you may very well suffer your selves to be cozened on in the Inscriptions. These *Meridians* and *Parallels* upon this *Globe* of the *Moon* swell out there in whole Circles, in the very same manner as upon the Artificial *Globe* it self; and yet suppose them to be drawn there by either of the two *Sections*, the *Equator*, or *Meridian*, as the Body of the *Moon* it self seemeth to you flat, and yet is not, so the *Meridians* and *Parallels* would represent themselves in the very same Figure and Distance as you see them here below, upon a Paper *Planisphere*.

By this deceit you may perceive what is meant by that, which would not look so plain, if it were expressed by the *punctilios* of Art.

Suppose the *Globe* to be flatted upon the Plane of the *Equator*, and you have the first way of Projection, dividing into the North and South *Hemispheres*, as you may see here in the *Map*.

The *Pole* is the Center; the *Equator* is the Circumference; divided into 360 Degrees of *Longitude*; the Oblique Semi-circle from *Aries* to *Libra*, is the North half of the *Zodiack*; the *Parallels* are whole Circles; the *Meridians* are Streight Lines; the Great *Meridian* is divided into 90 Degrees of *Latitude*, and passeth by the *Canaries*; the *Parallels* are *Parallels* indeed, and the *Meridians* equidistantly concur, and therefore all the Degrees are equal. After this way of Projection *Pytolomy* describes that Part of the Habitable World which was discovered to his time.

See p. 24. l. 1.

Among the late *Geographers* first, and almost only *Postellus*, and the *Noter* upon him, *Severtius*, have much admired this

this manner of Section. The Noter saith, *Sic que hec Mappa omnium præstantissima, quæ verius quàm reliquæ orbis planitiem refert, ob certissimos ac evidentissimos suos Indices plures, faciliores, ac magis ad oculum perspicaces, usus habet.*

Since that, *Bertius* very earnestly and angerly recommendeth it to the Mechanicks: *Consulent sibi & publico* (saith he) *si modum istum reddant familiarem.* But of the other way he saith, *Hic autem modus cum sit omnium nequissimus, est omnium operosissimus, & tamen hodie in maximo usu. Tantum valet apud vulgus præconcepta opinio:* Which tho it may be true enough, yet we are to hear what *Ptolomy* hath to say himself.

### Of the Section by the Meridian.

**H**E confesseth the other way to be easiest; but, *Porro similiorẽ etiam* (saith he) *& magis commensuratam descriptionem orbis in Tabula faciemus, si Lineas Meridianas imaginatione concipiamus ad similitudinem Linearum Meridianarum in Sphæra, ita ut aspectus, seu oculorum axis in Sphæra positionem penetret, & per Sectionem quæ ad aspectum est Meridiani qui Longitudinem terræ cognitæ in duas dividit partes, & Parallelis, qui & ipse bifariam ejus Latitudinem, necnon centrum Sphære, quo ex æquo termini oppositi visu comprehendantur, & appareant, &c.*

*Quod verò talis descriptio sphericæ formæ similior sit quàm prior, per sese patet: quoniam si Sphæra fixa maneat, & non circumvolvatur, quod & tabulæ contingit necessariò, quum per medium descriptionis visus constituitur, unus quidem medius & meridianus per axem aspectuum seu visus in planum cadens in imaginationem rectæ præbet Lineæ: qui verò ex utrâque hujus parte sunt omnes, ad ipsum secundum concava conversi apparent & magis illi, qui plus ab eo distant; quod & hic observabitur, cum decanti convexitatum analogia.*

Suppose the *Globe* to be flatted upon the *Plane* of the *Meridian*, and you have the other way of Projection. The *Equator* here is a *Streight Line*; the *Great Meridian*, a whole *Circle*; the *Lesser* are the more, so as they come near to the *Great*;



Great ; Therefore that which passeth by the Point of concurrence in the *Equator*, and divideth the *Longitude* of either *Hemisphere* into two equal Parts, is a Streight Line ; and *Ptolomy* saith, That this is the more natural way of Description ; and yet it is certain, that in this Section the *Meridians* do not equidistantly concur. The *Parallels* are not *Parallels* indeed, and therefore all the Degrees are unequal.

However this later way is that which is now most, and indeed altogether in use.

### *Example of this in the Description of the Planispherical Map of Hondius.*

**T**Hen holding our selves to the more usual way of Projection, instead of any other ( for the difference would not be much ) we set before us the two Hemispheres of *Hondius*, of the year 1627, projected upon the Plane of the *Meridian*, you may understand it thus. Take the *Globe* out of the Frame, and bring the Great *Meridian* to the Brass *Meridian*, and you have the East and West Hemisphere. Suppose these two Hemispheres to be flatted upon the Plane of the *Meridian*, and the Imagination produceth these two Faces of the Earth presented upon the Map.

The Great *Meridian* passeth by *St. Mary* and *St. Michael* of the *Azores*, as you may see in the North-West *Quadrant* of the East Hemisphere. And yet the Description subjoyned to these Hemispheres reckoneth *Longitude* from the *Iles Corvo* and *Flores* ; and to make you sure that it doth so, it is said there, about the latter end, that in the *Azores* the *Compass* varieth not at all ( about *Fayal* and *Flores* ) and that for no other reason he took the *Longitude* of the Map from thence, and not as *Ptolomy*, from the *Canary Isles*. The Mistake is too great to fall from his own Pen ; but it seems the Description was made for some other Map of *Hondius*, where the *Meridian* passed by the *Azores*, and ignorantly afterwards intruded upon this, by the Printers or some others ; if it were not so, the oversight is the greater.

This

This *Meridian* is of necessity doubled upon the Plane, and yet is to be supposed as one; which is easily done, if you reflect your conceit back upon the Nature of the Sphere: for do but fancy the two Faces into a *Globe* again, and the two *Meridians* will become one. You are to conceive as much upon the lesser *Meridians*: And you may see too, that they do not equally concur; for those two which are drawn quite cross to the *Equator*, precisely in the middle from 90 to 90, are *straight Lines*; all the rest, as they more depart from the *straight Lines*, so to follow the Nature of the *Globe*, they are more and more Circles, and at a farther distance.

In the North-West *Quadrant* of the *East Hemisphere* you have the nine Southerly *Climes* set down, as in the *Brass Meridian* of *Saunderson's Globe*. The Northern *Climes* the Author thought not fit to distinguish; but in the *East Semicircle* of the same *Hemisphere*, you have the length of the longest Day in Hours and Minutes, to every several Degree of Northern and of Southern Latitude, which by a more exact and shorter cut, doth the business of the *Clime* and *Parallel* without more ado, which therefore by some are accounted but superfluous Terms of this Art.

In the *East Semicircle* of the other *Hemisphere* you have the proportion of *English Miles* to the several Degrees of *Latitude* for both *Quadrants*, to the use whereof there is nothing here anew to be said.

The Line crossing the two *Hemispheres* is the *Equator*, in the *Degrees* whereof the *Longitude* is to be reckoned from *St. Michael*; and so the *Latitude* in the *Great Meridian*, no otherwise than as it was taught upon the *Globe* it self, though not with equal Art and Assurance from the Reasons of Deficiency in this way of Projection rendered before.

Neither ought any thing to be repeated over upon the *Zodiack*, the *Tropical*, the *Polar* or *Parallel Circles*; for they are all the same, and of the same use as upon the *Globe*; the *Cards* and *Rumbs* are alike.

The little Circles or Roundlets dispersed here and there about the *Hemispheres*, for the most part give account of the several

several Degrees of Variation of the *Compass* in North-easting or North-westing, as also in what Places there is no Variation at all, so as at the *Streights* of Magellan, the Roundlet there saith, *Ad fauces freti Magellanici deviatio Acti 6 Grad. orientem versus*, That the Needle North-Easteth six Degrees.

In the *Southern Quadrant* of the *Eastern Hemisphere* you have set down three ways of measuring the distance of Places: The first performeth by a *Globe*; the second by an *Astrolabe*; the third by a *Semicircle*: but the second and third, as not of that readines in working as the first, may be passed over.

The first in effect is the *Geometrical Way*: *Accipe Globum quamvis exiguum, &c.* Herodotus adviseth you to have a kind of *Terella*, or little *Globe*, not adorned with all the requisites of the *Sphere*, but only traced over with *Meridians*, the *Equator*, and the *Parallels*; the *Meridian* and *Equator* to be divided into Degrees. No more but so; Let the two Places into whose Distance you inquire be *London* and *Paris*: find the *Longitude* and *Latitude* of both the Places in the *Planisphere*; then again find the same *Longitude* and *Latitude* upon the *Globe*; then set one Foot of your *Compass* upon the Place where *London*, and the other Foot where *Paris* should be upon the *Globe*, and bring your *Compass* with that Distance to the *Equator*, and the Degrees intercepted, multiplied into Miles by 60, shew the Distance. This is as much as to tell us, That in measuring the Distances of Places, there is no great Trust to be had to any *Planispherical Projection* whatsoever: for tho That, by the Section of the *Equator*, be nearer to the *Sphere*, than This by the Section of the *Meridian*, yet they are both equally engaged in this Imperfection, that they cannot satisfie for the gibbosity of the *Globe*.

### *The Discription and Use of Particular Charts.*

Particular *Maps* are but Limbs of the *Globe*, and therefore though they are drawn asunder, yet it is still to be done with that proportion, as a remembering Eye may suddenly

suddenly acknowledg, and joyn them to the whole Body.

They are most commonly described upon a *Parallelogram*, but their relation to the Body it self is not to be judged by this: It is not done to that end, but that being but Parts and Members severed from the Whole, they yet might make shew of as great an appearance of Integrity as could be allowed.

Their Place in their Body is to be esteemed from their proper Lineaments, drawn within the *Square*; that is, such Portions of *Meridians* and *Parallels* as they consisted of in the *Globe* it self.

Briefly, to the Constitution of a Particular *Chart*, these Moments especially make up the *Projection*; the *Graduation*, the *Reference* to the *Great Meridian*, the *Scale*, and the *Compass*.

The *Projection* is most commonly (as I said) upon a *Parallelogram*, sometimes inscribed with an *Oval*, as the *Map* of *Flanders*, and *Germane Bassè* in *Ortelius*; or upon a *Circle*, as that of the *North Pole* in *Mercator's Atlas*. And because no Region is exactly square or round, so much of the Bordering Territories are usually thrust in, as may not only declare the Bounds, but fill up the *Square* too.

The *Projection* is mainly concerned in the fore-knowledg *Projection*: of the *Longitude* and *Latitude* of the Country; and the *Latitude* is to be expressed by *Parallels* from *North* to *South*, as the *Longitude* by *Meridians* from *West* to *East*, each of them at 10 Degrees distance, or the *Meridians* at 15, as the *Geographer* shall please; and may be drawn either by *Circle*, as the *Maps* of *Asia* and *America* in *Ortelius* his *Theatrum*, or by *Right Line*, and that either extended, as in the *Map* of *Africa* there, or only begun upon the *Parallelogram*, as in the *Map* of *Europe*; and then the two extreme *Parallels* may be the *North* and *South* sides of the *Parallelogram*: but if they be *Right Lines*, they are not (that is, the *Meridians* are not) to be drawn direct or parallel, but inclining and concurring, to confess the Nature of the Whole, whereof they are such Parts; and the named *Parallels* are more notably to be distinguished than the rest, if they have place in the *Map*, as in that of *Africa* you have the *Equator*, and both the *Tropicks*,

*picks*, either graduated, as the *Equator*, or drawn double at least, as the *Tropicks*, &c.

Graduation.

For the *Graduation*, the Degrees of *Longitude* are most commonly divided upon the North and South sides of the *Paralelogram*; the Degrees of *Latitude* upon the East and West sides, or otherwise upon the most Eastern and Western *Meridian* of the *Map* within the Square, as 'in the Descriptions of *Ptolomy* continually; or if the *Projection* be upon a *Circle*, as that of the North Pole in the *Atlas*, the Degrees of *Longitude* are set upon the uttermost *Parallel*, and those of *Latitude* upon a portion of the *Great Meridian*, answerable to the *Semidiameter* of that *Latitude*: And the *Climes* may be set down to the Degrees of *Latitude*, as in the Description of *Portugal* by *Fernandus Alvarus*. But it hath seemed good to some *Geographers*, nay, even to *Ortelius* himself, in these particular Descriptions, for the most part to make no *Graduation* or *Projection* at all, but to put the matter off to a Scale of Miles, and leave the rest to be believed. Whether this or *Mercator's* way in the *Atlas* were more Artificial, I will not judg in the cause of the King of *Spain's* *Geographer*.

Reference to the Great Meridian.

For the first *Meridian*, it is a fault you will more generally find, that there is very seldom any expression of that *Reference*; so that though there be *Graduation*, and the *Longitude* set before your Eyes, yet you will find your self uncertain, unless it be told you before, that the *Longitudes* in *Mr. Cambden*, *Speed*, *Nordon*, and the late *English* Describers, generally are taken from *Mercator's First Meridian*, by *St. Michael* in the *Azores*, though some of them indeed (and not *Mr. Cambden* only, but such too as made it their business to do otherwise) have proposed the Matter in effect to be done by the *Canaries*, as the Author of the *Brief Introduction to Geography* (if I understand him) in these words.

Upon the *Globe* there are many (*Meridians*) drawn, all which pass through the *Poles*, and go North and South; but there is one more remarkable than the rest, drawn broad with small Divisions, which runneth through the *Canary-Islands* or *Azores*, Westward of *Spain*, which is counted the *First Meridian*, in regard of reckoning and measuring of Distances of Places one from another;

another; for otherwise there is neither first nor last in the round Earth: But some place must be appointed where to begin the Account; and those Islands have been thought fittest, because no part of the World that lay Westward was known to the Ancients further than that: and as they began to reckon, there we follow them.

But as concerning Mercator himself, you have more to look to. Mercator's constant Meridian was that by St. Michael, and so you will find it in the *Atlas* set out by Rumoldus. But in that of *Hondius* Edition lately translated into English, you will find it otherwise, though you shall see too in what a fair way you are to be deceived of this also.

In the Description of *Iseland*, p. 33. the Book saith, It is situated under the First Meridian, as one hath noted, but in the eighth Degree from thence. To which the Margin (but not knowing what) saith,

*That this First Meridian is a Great Circle rounding the Earth from Pole to Pole, and passing through the Islands called Azores, and namely the Isle of St. Michael, as the same Noter to p. 10.*

He might think he went upon a ground good enough; for in the seventh Chapter of the Introduction, Mercator himself saith thus:

*Ptolomy hath placed the First Meridian in the Fortunate Isles, which at this day are called the Canaries. Since the Spanish Pilots have placed it in the Isle of Goss-hawks, which in their Language are called Affores; and some of them placed it in the middle of Spain, &c.*

*Now we must hold (saith he) that the Longitude is a certain space or interval of the Equator closed between Meridians, the one from the Isles called Azores, from whence it taketh the beginning; the other, from that Place or Region whereof we would know the Distance.*

And yet for all this, the Longitudes in that Book are accounted from the *Canaries*, as you may see in the East Hemisphere, and in the General Description of *Africa*. The Editioner *Hondius* would have it so; and (which is marvel the Marginal Noter could chuse but know) he himself in the very beginning maketh this Profession of it:



*Ptolomy, saith he, and we in this Book do make the Longitude to be a Segment of the Equator, comprehended betwixt the Meridian of the Place, and the Meridian of the Fortunate Islands; for from these Islands the Beginning of Longitude is taken, &c.*

Having saved you this Labour in *Mercator*, you may now be told what is to be done with *Ortelius*.

For his own Descriptions he always taketh to *Ptolomy's Meridian* by the *Canaries*, as you may see in his *Universal Face of the World*, and in the *General Description of Africa*, to the Description of *Hispaniola, Cuba, Culiacan, &c.* he giveth this Admonition;

*Sciat Lector Authorem Anonymum, qui hanc Culiacanam regionem, & has insulas perlustravit, & descripsit, Regionum Longitudines, non ut Ptolomæus aliique solent; à Fortunatis Insulis versus Orientem sumpsisse, sed à Toledo Hispaniæ Umbilico Occidentem versus ex Eclipsibus ab ipsomet observatis deprehendisse.*

The like Note he affixeth to the Description of *New-Spain*: his meaning in both is, to let the Reader know that the Describer (whoever he was) did not in these *Maps* account the Degrees of *Longitude*, as *Ptolomy*, from West to East, and from the *Fortunate Isles*; but from East to West, and from the *Meridian of Toledo Hispaniæ Umbilico*; which is the meaning of *Mercator*, when he saith, That some of the *Spanish Pilots* placed the *Great Meridian* in the middle of *Spain*: And if you look upon the *Longitude* in the North and South sides of the *Parallelogram*, you shall see the Degrees reckoned backwards, contrary to the received manner of *Graduation*. It is no very hard matter to reduce these *Longitudes* to the ordinary way; but rather than so, you may have recourse to the later Description of *America*, by *Leat* and others.

For the *Scale* in Particular *Maps*, extending to a considerable portion of *Longitude* and *Latitude*, it dependeth for the ground upon the Degrees of the *Great Circle*, and the Proportion of Miles in several Countries to any such Degree. But in lesser Descriptions it hath more to do with the known Distance of any two, or more Places, experimentally found, or taken upon trust of Common Reputation.

Here

Here it is not to be thought that the *Longitudes* and *Latitudes* of all Places in a Particular *Chart* need to be taken, but of the principal only; the rest to be reduced by the *Radius*, the *Angle of Position*, and the like; and much also in this matter useth to be given to the Common Supputation: all which, the last especially, are the Causes why the *Maps* agree no better; for of all other, the Account of the Common People is most uncertain.

The *French Cosmographer* of *Amiens* before named, when he took upon him to find out how many of their Leagues answered to a Degree, took his Journey from *Paris*, as directly under the *Meridian* as he might, till he rode 25 Leagues, according to the Account of the Inhabitants of the Place. *Nec tamen vulgi supputationem satiatus* (saith he) *vehiculum quod Parisios rectâ viâ patebat conscendi in eoque residens tota viâ 17024 ferè rotæ circumvolutiones collegi, Vallibus & Montibus (quod facultas nostra ferebat) ad æqualitatem redactis. Erat autem rotæ illius diameter sex pedum, sexque paulo magis digitorum geometricorum, ob idque ejus ambitus pedum erat viginti seu passuum quatuor. His ergo revolutionibus per quatuor ductis reperi passus 68096 qui millaria sunt Italica 68, cum passibus 96* In his return to *Paris* he took Coach, the Diameter of the Wheel was six Foot and a little more; therefore the Circumference 20 Foot, that is, 4 Paces. He reckoned upon the way 17024 circumrotations of the Wheel, which multiplying by 4, the *Numerus factus* was 68006 Paces, which amounted to 68 Miles *Italian*, and somewhat more. And yet according to Common Supputation, they that reckon most, reckon but 25 Leagues to a Degree, and 60 Miles to 25 Leagues, 8 Miles less. The *Cosmographer* addeth indeed, that by the same Experiment he found, that the *French League* was of a greater proportion than two *Italian Miles*.

It it could be expected that so exact a Course might be taken in all particular Mensurations, we might put the more trust in the Distances; and yet you see we might fail too. It is enough in such a case to know the reasons of those uncertainties, where the thing it self is so insuperable.

The

The difference of Miles in several Countries is great; but it will be enough to know that the *Italian* and *English* are reckoned for all one, and four of these make a *German* Mile; two, a *French* League; three, and somewhat more, a *Spanish* League, the *Swedish* or *Danish* Mile consisteth of five Miles *English*, and somewhat more.

Now as the Miles of several Countries do very much differ, so those of the same do not very much agree; and therefore the *Scales* are commonly written upon with *Magna*, *Mediocria*, *Parva*, to shew the Difference.

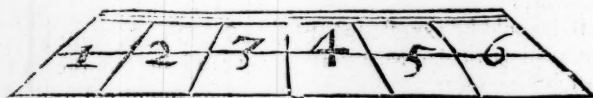
Of Common *English* and *Italian* Miles, 60 (as you know already) answer to a Degree of a *Great Circle*; 68, saith *Fernelius*: it ought to be 63, and somewhat more, by the *Semi-diameter* of the Earth, as it was taken by Mr. *Edward Wright* near *Plimouth Sound*; but 60 is most commonly believed, and is the proportion (within a very small matter) received by

*Ptol. Geograph. lib. 1. cap. 11.* *Ptolomy* himself from *Marinus* the *Tyrian*, with this approbation: *on: Sed in hoc quoque rectè sentit partem unam qualium est circulus maximus trecentorum sexaginta, quinginta in terra constituere Stadia, id enim confectis dimensionibus consonum existit.*

Of common *German* Miles 15 answer to a Degree; of common *French* Leagues, 25; of *Spanish* Leagues, 17; of *Swedish* and *Danish*, 10.

In some *Maps* you shall find the Miles thus hiddenly set down, as in that of *Artois* in *Ortelius*, and elsewhere. And the meaning still is, that you should measure the *Milliaria magna* upon the lowermost Line, the *Parva* upon the uppermost, and the *Mediocria* upon the middlemost.

### Scala Milliarium.



In some other *Maps*, as in that of *Westphalia* in the same Author, you will find the *Scale* written upon with *Milliaria magna*,

*magna, mediocria, & Horæ itineris*: To which you are to note, That some Nations measure their Ways by Hours, concluding of the Distance from the Time spent in the going, the Proportion whereof may be gather'd from this Note upon the Description of *Helvetia*. *Continet autem Miliare Helveticum, ut nunc utuntur, spatium duarum horarum equestris; duarumque & dimidia pedestris itineris. Computantur ergo octo millia passuum Italico-rum pro uno milliaro Helvetico.*

Therefore one Hour-Mile of a Journey upon Horse, answereth to four *English* Miles: And yet it is set down before the *Atlas* that the Proportion of *Itinerary Hours* to a Degree is 20. They cannot both be true; 'tis enough to shew how uncertain this way of Measuring needs must be.

For the Use of the *Scale*, it is but setting one Foot of your *Compass* in the little Circles of the Places, and bringing the *Compass* kept at that Distance to the *Scale*, and you have the number of great or middle Miles, according as the Inhabitants of those Places are known to reckon.

The *Compass* is set down to shew the Bearing of Places, and by what Wind and Way the Mariner is to shape his Course from Port to Port, as in the *Universal Maps* and *Globe* it self.

### Example of all this in the Description of Saxton's Map of England and Wales.

ALL this may be exemplified in some one Particular *Chart*. The Example useth to be given in the Description of *France*; but might more properly be made upon a *Map* of our own Country. There be several of these; as that of *Humphrey Llyd*, that of *Wormel*, *Mr. Speed's* Descriptions, and others: but we chuse that of *Saxton*, a man recommended unto us by *Mr. Camden* himself, in the Preface to his *Britannia*.

*Nonnulli erunt fortasse qui Tabulas Chorographicas his expectent quas lenocinante picturâ oculis esse jucundiores, & in his Geographicis studiis plurimum interesse fateor; maxime si mutis Tabulis literarum etiam lumen accedat. Hoc tamen præstare facillatiss*

*facultatis non est nostræ; & Angliam accuratissimè in Tabulis seorsim ornatissimus Vir Thomas Seckfordus Regiæ Majestati à supplicum Libellis, suis impensis, & Christophori Saxtoni optimi Chorographi operâ, magna cum laude descripsit.*

Saxton drew up *Typographical Descriptions* of this Kingdom, by the *Shires* and *Counties*, into a set Volume of *Tables*; but whatsoever can be severally said of them, may better be spoken all at once upon his great *Chorographical Map* of the Whole: A Description, which, if it exceed not (as I think it doth) yet may compare with any particular *Table*, made, or to be made, of any Country whatsoever.

The Description is of *England* only and *Wales*, that it might be the more exact and useful; which expectation is so accurately answered, that the smallest Village may be turned to there; *Henney* or *Bottie*, as well as *Oxford*.

It is described upon a *Parallelogram*: the North and South sides are *Parallels* of *Latitude*, divided into Degrees of *Longitude*. The East and West sides stand for *Meridians*, and are divided into Degrees of *Latitude*, and every Degree subdivided into 60 Parts; but so, that a Degree of *Longitude* answereth but to so many Parts of a Degree of *Latitude*, as it ought in that *Parallel*. The *Parallels*, as the *Meridians*, are set down at one Degrees distance: The *Parallels* are *Parallels* indeed; the *Meridians* are *Streight Lines*, but more and more concurring from South to North, as is required from the Nature of the *Sphere*.

The *Latitude* of the Countries is from 50 Degrees 8 Minutes, to 55 and 50 Minutes: The *Longitude* from 17 to 25 Degrees, and 9 Minutes; and 'tis reckoned from St. Michael and St. Maries in the *Azores*, as the Geographer himself there expresth; *Longitudinis gradus ab eo Meridiano capiunt initium qui per Dixæ Mariæ Insulam transit, quæ omnium Azorearum maxime ad Orientem vergit.*

The middle *Parallel* of the *Parallelogram* is at 53 Degrees of *Latitude*, and passeth by *Newcastle* upon *Tyne*. The middle *Parallel* of the Country it self is somewhat of a lesser *Latitude*, and may be imagined to pass not much besides *Tidbury* Castle in *Staffordshire*, as Mr. Norden thought. And indeed

deed *Staffordshire* hath been anciently accounted the Middle of *England*; and the Inhabitants of that *Shire* are called by *Bede*, *Angli Mediterranei*.

The *Scale* of Miles is answerable to one Degree of *Latitude*, and is also divided, as they, into 60 Parts. And a Degree of *Longitude* answereth to so many Parts of that 60, as it ought in the *Parallel* of 50 Degrees of *Latitude*, that is, 30 Miles, or thereabouts; and therefore the Graduation both of the *Scale*, the *Parallels*, and *Meridians*, is exact, and according to Art. And in measuring the Distances of the Places, 'tis all one to set the *Compass* upon the Minutes of *Latitude*, as upon the *Scale* it self.

In finding out the *Longitude* or *Latitude* of any City or Town in the *Map*, the manner is the same as in any other; for the *Longitude* is to be reckoned in the North and South sides, the *Latitude* in the East and West sides of the *Parallelogram*.

But the Situation and Distance of the Places in a particular *Chart* are most of moment. The Situations are plain: The Distances in this *Map*, where I could prove them experimentally, for the most part were found true. They cannot be exact in any *Map* whatsoever, as Mr. Norden himself, who laboured much in this matter, maketh his complaint in that necessary *Guide*, added to a little, but not much augmented, by the late *Editioner*. The setting down of the Places themselves in the void *Angles* of the *Squares*, pretends very well; but there was not room for the purpose: yet in one respect the New Book bettereth the Old, in that the Bearing of Places is annexed by an expression of the Points of the *Compass* upon every *Square*.

In some *Maps* of Particular Countreys you may possibly find the *Meridians* drawn directly, without any hope of Concurrence: And *Ptolomy* saith it maketh no matter, so this Caution be observed; *Præterea nil referet si æquidistantibus usi fuerimus Meridianis Lineis rectis, quoque Parallelorum dummodo solum partes distantie Meridianorum eam rationem sumant ad distantias Parallelorum quam maximus habet Circulus ad illum Parallelum, qui in Tabula hæc medius erit.*

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It is all upon the first main ground of the *Depression* of the *Sphere*, which in any Descriptions, in any considerable Distance from the *Line*, cannot really be made good upon a *Plane*, but is to be answered by proportion; for which cause *Marinus* the *Tyrian* condemned all Descriptions in *Plano*; but *Ptolomy* shewed his Error. And from the same Principles to be derived the understanding of those Titles written over some Descriptions in the *Atlas*: as to that of *Bellovacum*, or the Countrey of *Bellonia* the Description is, *The Meridians thereof are placed at the Parallels 50. and 45.* So to the Description of the *Langravate of Hessen*, the Title is, *The Meridians are distant according to the proportion of the 510 Parallels to the Great Circle.* The Author himself giveth you the Reason of it, in his Admonition set before the Description of *France*, pag. 242.

*Of Tropographical Maps; and for an Example, the Description of Middlesex by Mr. Norden.*

NOW that you may not be mistaken in Terms, the Description of the Whole, whether by *Parallelogram* or *Planisphere*, is most rightfully called *Geography in Plano*.

*Geogr. lib. 1. c. 1* *Geographiæ proprium est (saith Ptolomy) nam & continuum terram cognitam ostendere quemadmodum se habeat naturâ & positione.*

The Description of any very great part of the Earth, as *France, England*, or the like, is most properly called *Chorography*.

*Ptolomy* himself goeth no further in distinctions; for having said, That *Geography* is an imitation of the Picture of the Earth, with intimation of reference to the drawing of the *Lesser Worlds*, he addeth, *Porro finis Chorographicus connexionem particulari continetur, veluti si quis aurem tantum aut oculum imitetur.* And indeed the Tables of *Ptolomy* needed no other difference in Terms: But the late *Geographers* finding it fittest of all to make Descriptions of small parcels of the Earth, as *Shires* and *Countries* to us, the *Circles* of the *Empire*.

Empire in comparison to the Greatness of that, and the like, they have fallen upon a third Member of this Division, calling these kind of Descriptions, *Topography*, though *Ptolomy* did *minutissimas proprietates Chorographiae attribueret*. And the Word it self will not allow of any very great Distinction from the other, if it had not been gained upon by Use.

Now as there is no *Chorographical Map*, or Description of the whole Region or Country of this Kingdom, can be more exactly according to Art, or according to Industry more particularly performed, than that of *Saxton*; so for the Description of the *Shires* or *Counties* thereof (which must then be called their *Topography*) no man whatsoever hath lighted upon a more exact and present way of Delineation, than the Industrious *Norden*.

The intent of this Man was to make an absolute Description of the Whole, and every part of this Kingdom of *Great Britain*: It pleased him to call this Purpose, *Speculum Britannie*; the first part whereof (which is only completed) affordeth us a general Description of the Kingdom, with a particular Description and *Topographical Table* of *Middlesex*. The Table is projected upon a *Parallelogram*, the sides whereof are divided into Miles; so that though the sides look like *Meridians* and *Parallels*, yet they are not so, but a mere *Scale*, from which therefore are drawn cross the Table *small black equidistant Lines*, looking also like to *Parallels* and *Meridians*, but serving only for the readier taking of the Distances; the Divisions of these Lines from East to West standing for two, from North to South for four Miles. The Letters upon the East and West side, and Figures upon the North and South side, serve for the finding out any Place by the direction of the *Alphabet*: for Example, The *Alphabet* saith, *Brentford H. 12*. See *H.* in the East or West side, *12* upon the North or South side, and then by the *Square* made by the *black Lines* you fall upon the Place. The Figures here and there about, within the *Parallel-gram*, 2, 3, 4, 5, and to 11, note out the Principal *High-ways* from *London* through *Middlesex*; as number the 4th. by *Northolt*, is to shew the way to *Uxbridge*, and so to *Oxford*, &c. This is told you

in the *Speculum*, fol. 49. a. And these *High-ways* are distinguished out by the Lines of Points; for that of One is to define out the Bounds of the *Shire*, as you may see upon the West side it passeth by the River *Colne* to *Shyreditch*, &c. The Capital Letters *A, B, C, &c.* are to distinguish the *Hundreds* of the County, as the *Speculum* saith, for. 13. *A.*

The *Compass* of 8 *Rumbers* in the North-East Angle of the *Map*, is of the same known Use as in any other.

Thus had this *indefatigable Man* intended to all the *Shires* of this *Kingdom*; and he seemeth to intimate in the Preface to his *Guide*, as if the *Maps* were fully finished, and yet there are but very few of them to be commonly met with: but for *Alphabetical Descriptions* (the most useful way that ever was or could be devised, especially in *small Geography*) I think the Work never went further than *Middlesex* (for ought at least as I can find) The Greater or Less.

### Of the Resemblance of Countreys, and to other Things in Art or Nature.

AND this also, as a Ceremony of the Art; is not to be omitted, That the *Geographers* in their Descriptions not unusually (where it may stand with any due proportion) do fancy the fashion of this or that Country to be like such or such a Figure, elsewhere found in some other things *Natural* or *Artificial*. Our own Island useth to be likened to a *Triangle*, and it doth not much abhor from that Figure.

*Antiquissimi Scriptores* in *Polydore Virgil* have resembled the *Vetüs Insula*, or the *Isle of Wight*, to an Egg. *Peloponnesus* of old hath been likened *Platani folio*, to a *Plantane Leaf*. *Strabo* likened *Europe* to a *Dragon*. Some of late have likened it to a *Kings Daughter*; *Spain* to be the *Head*; *Italy* the *Right Arm*, *Cymbrica Chersonesus* the *Left*, *France* the *Breast*, *Germany* the *Belly*, &c. *Asia* by some is likened to a *Half-Moon*: And of *Africa* one saith, That it is like the *Duke of Venetia's Cap*. The same *Strabo* compared *Spain* to an *Ox-hide* stretched out. *Pliny* and *Solinus* reckoned *Italy* to

an *Ivy Leaf*; but the late *Geographers* more comparably, to a *Man's Leg*.

This is the rather noted, because some *Maps* also are drawn according to this manner of *Fancy*; as that of *Belgia* by *Kerius*, within the Picture of a *Lion*; for so those Countrys have been resembled.

This cannot always fall out; for when *Maginus* cometh to tell the Form of *Scotland*, he could liken it to nothing at all.

Of the Old and New Names of Places, and other Artificial Terms met with in the Maps.

IN reading the Descriptions you will find great difference betwixt the New and Old Names of the Places; as for *Hispalis* of old; the new Descriptions read *Savil*; for the *Adriatick Sea*, *Golfo di Venetia*; for the *Baltick*, *Mar de Belt*, and the like.

In the Descriptions themselves distinction is most commonly made of this, if the *Describers* be as they should; but in the *Maps* it is not (indeed it could not be) so usually observed. To supply this, you have the *Introduction to Geography* by *Cluverius*, where the Old and New Names are still compared, the omission whereof is no small fault in some *Describers* of our own.

But especially for this purpose is the *Thesaurus Geographicus Ortelii*, a *Geographical Dictionary* so called, and is a present satisfaction in this case.

You will meet also with certain *Terms of Art* (so after a sort they may be called) as *Sinus*, *Fretum*, *A Bay*, the *Streights*, and the like; and though it seemeth to belong unto this Place to tell what they are, yet it will not be much to the purpose to make so diligent an enumeration as some would have us, of the *Terms Natural* and *Artificial* in *Geography* and *Hydrography*: In the *Natural* appertaining to the *Earth*, to tell what *Nemus*, *Saltus*, *Arbustum*, *Virgultum*, &c. the difference betwixt a *Bush* and a *Shrub*: In the *Artificial* to

go down from *Regnum, Territorium, &c.* to *Vicus, Pagus, Villa, Tugurium*, and to say that the definition of a Cottage is *Rustica habitatio tecti ulvâ palustri*: In the Natural Terms, *Ad aquam spectantibus, Mare, Fretum, Sinus, &c.* till you come to *Torrents, Valus, Stagnum, Lacus, Rivus*; Nothing but a Dutch left out: And *Rivus* is so called, *Scilicet quod perit*, because it runneth along. In the *Artificial Terms* you are there taught the exact Description of a Cistern, of a Fish-pond, and a Sink, and all this under the Title and Protection of *Geography*. But excepting those which you cannot chuse but know, these are the *Terms*.

*Insula.*

An *Island*. *Strabo* called the whole Globe of the Earth by this Name, because it is encompassed round by the *Ocean*. Then this may be the *Great Island*. The *Less* are such Parts of the *Great* as are surrounded by the *Waters*. It is called by the *Italians, Isola*; by the *French, Isle*; by the *Spaniards, Isla*; by the *Dutch, Insel* and *Eylandt*: all which (the *Maps* so severally naming according to the *Country*) is not told you in vain.

*Continens.*

A *Continent*, or Part of Land not separated by the Sea, as the *Continents* of *Spain, France, &c.* The *Belgians* call it *Landscap sonder eylandt*, A *Landscip* or *Regim* without an *Island*. It admitteth of another Sense in the Law: For *Ulpian* said, *Continentes provincias accipi debere, quæ Italia conjunctæ sunt*. Tryphon. de Excusat. Tutor. L. Titius, *Tedamento Romæ accepto aut in contingentibus, sub medi locis*.

It is otherwise Termed, *Terra firma*, by the *French Terre ferme*; by the *Italians, Terra ferma*; by the *Spaniard, Tierra firma*, The *Firm Land*: In *Greek* it is called ἡπειρα *Epeirus* τῆς ἰουδαίας (saith the Author de Mundo) εἰς τὴν νῆσον ἢ ἡπειρος δὲ καὶ in *Insulas* & *continentes* divisit.

*Peninsula.*

*Isthmos.*

*Peninsula*, or *Penè Insula*. And *Island* almost, only in one part joyning to the *Continent*; and that part useth to be called *Isthmus*, or otherwise, *A Neck of Land*: Est angustia illa intermedia inter *Peninsulam*, & *Continentem*, & veluti quedam *Cervix*, quæ à *Continente*, velut à corpore gracilescens *Peninsulam* cum *Continente* tanquam caput cum reliquo corpore connectit.

The

The digging through of these Necks of Land hath been often undertaken, but not without a secret kind of fatality.

The most famous *Isthmus* accounted is that of *Corinth*; hindring the *Peloponnesus* from being an Island, and so putting the Ships to a Circuit about; and therefore (as you may observe *Pliny* to say) *Demetrius Rex, Dictator Caesar, C. Princeps, Domitius Nero, perfodere tentavere infaulto (ut omnium paruit exitu) incepto.* *Dion* saith, that *Nero's* Undertakings were entertained with a Spring of Blood first, and after that *auditi magitus, ululatusque flebiles, visaque formidabilia Spectra & Simulacra multa*, horrible and fearful yells were heard, and many formidable Apparitions seen. Yet *Demetrius* is said to have desisted by the advice of the Artificers, who brought in word, that the Bay was higher upon the *Corinthian* side, which would not only prove dangerous by Inundation, but make the *Streight* unserviceable when the work was done.

*Herod of Athens, Nicanor, Seleucus*, and others, are summed up by *Rhodiginus*, for the like Attempts, and same Success: And *Philip the Second of Spain* had once in his mind to cut through that *Streight of Land* (I may call it so) between *Panama* and *Nombre de dios*, to make that vast *Peninsula of Southern America* (as but for this it were) an Island; but upon further consideration, he fell off from the Design.

The like undertakings were forbidden the *Cnidians* by the Oracle of *Apollo*, and *Pausanias* thinketh he can tell the Reason. *Quoniam rebus divinitus constitutis manum injicere non licet.*

And yet the *Arabick Geographer* not having heard of any such things, tells the cutting of the *Streights of Gibraltar* but like another Story: Indeed he says 'twas done by *Alexander the Great, Qui operariis atque Geometris ad se convocatis suum de acida illa terra fodienda, & canali aperiendo animum explicuit præcepitque illis ut terræ solum cum utriusque maris equore metirentur, &c.* The sum is, that by the help of *Alabii* the Geographer, and other Mathematicians, he brake through the *Isthmus*, and made it a *Streight of Water*.

For the Metaphor, the Physicians are even with the *Grammarians*;

*celius Rhodiginus*  
*Lection. Antiqu. l. 21. c. 19.*



Galen ad 3.  
Sext. Hippoc.

marians, for Galen saith, *Tonfillas esse locorum ad Isthmum pertinentium inflammationes. Per Isthmum verò oportet intelligere partem illam quæ eos & gulam interjacet, quæ per Metaphoram quandam ita nominatur ab iis, qui propriè dicuntur Isthmi. Sunt autem angustæ quidæm terræ transitus inter duo maria sitæ. And Julius Pollux hath it, Guttur propter angustias Isthmum dici.*

Promontorium.

A Promontory: *Mons in Mari prominens, A Mountain or Head of Land butting out into the Sea. Sceglia sopra acqua in mare, otherwise Cape: so the Spanih El Capo de tierra en mari, A Cape or Head of the Earth in the Sea. 'Tis commonly noted in the Tables by the first Letter of the Word C, as in the Map of Africa in Ortelius, C. de buona speranza, Caput bonæ spei, or, The Cape of Good Hope: As they set down K for Rio, Rivus; R. de la Plate, The Plate River: P for Port, P. Grande, P. del Nort, &c. Y or Y<sup>a</sup> for Yssa, Y del Poso, Y del Principe, and the like.*

Fretum.

An Isthmus, or Streight of Water. *Mare angustum, & quasi brachium Maris interceptum inter duo littora. So called à fremitu Maris; for which cause in the High-Dutch it is called De Sund, from the ancient Saxon yund, as Killian hath noted; Sond or Sund, saith he, Vet. Sax. Fretum.*

You meet it often in the Dutch and Danish Maps, as *Milvarts font, Colber font*; but especially that most famous Streight upon the Baltick Sea, which not unlike the Catiles upon the Hellespont, commandeth all the Ships in their Passage. It is called by them *Sond, or Sund*; by us, the *Sound*. Instead of Fretum the Italian writeth *Streto, or el Streto*; the Spaniard, *Estrecho*, as *Estrecho di Gibraltar: Gibaltarec* it should be, as was formerly noted; for the Mountain (from whence the Streight is named) is so called by the Arabick Geographer; and he saith also, that the *Gebal* (so they call a Mountain) was named from *Tarec*, the Son of *Abdalla*, who made good the Place against the Inhabitants.

Sinus.

A Creek, or corner of the Sea insinuating into the Land. It is otherwise called *Baia, a Bay; a Station or Road for Ships; a Gulf, as Golfo di Venetia, Golfo de S. Sebastiano, &c.*

Petra.

A Peer, from *Petra*, because of the Congestion of great Stones

Stones to the raising up of such a Pile. 'Tis a kind of small Artificial Creek or *Sinus*; as the *Peer of Dover*, the *Peer of Portland*, &c.

*The Concernment of All This.*

THE Things we talk of all this while, how like soever they may look to a Book-man's Business, yet are such of themselves, as Kings and Princes have found their States concerned in.

*Zonaras* will tell you, that in *Domitian's* time it cost one *Metius* his life *ἐν τῇ πόλει τῇ κοινῇ τοῦ αἰῶνος ἵνα γυγασθῆναι τὴν οἰκουμένην*, for having a Map of the World hanging in his Chamber. The fault indeed was that (as common fame rendered him) he was thought to aspire to the Empire; of the truth whereof it was taken to be a sufficient assurance, that he should have so dangerous a thing about him as the Picture of the Provinces.

*Zon. Annal.*  
Tom. 2. p. 397.

Of what importance *Julius Cæsar*, *Antonine*, and the other Emperors held these Descriptions, is manifest by their very own *Itineraries* yet to be seen. *Felix Maleolus* in his Dialogue of Nobility mentioneth a Description of all the World (the known All as then) begun by *Julius Cæsar*, and finished by *Augustus*, in which he saw set down *Gentes & Civitates singulas cum suis distantijs*.

The *Tabule Ptolemaice*, annexed to the Descriptions of *Ptolemy* by *Bertius*, are famous in this kind. The *Notitia utriusque imperij*, singularly to the same purpose. *Alexander the Great* went upon no Design without his *Geometers*, *Beton* and *Diognetus*: They are called by *Pliny*, *Mensores Itinerum Alexandri*, and their Descriptions were extant in his time.

*Plin. li. 6. c. 17.*

The great defeat given at the Streights of *Thermopylae*, only for want of cunning in the Passages, is notoriously known: But the Experience of these things is harder by: Not a day of these we have now, but needeth thus much of a *Geographer*, and for want of such help *Julius Cæsar*, *Quando voluit Angliam oppugnare refertur maxima specula crexisse, ut à Gallicano Littore dispositionem civitatum, & castrorum Angliæ praeviderit, possent enim*

*Roger Bacon*  
*Perspect. Dist.*  
ult. p. 166.

Uu

erigi

*erigi specula in alto contra civitates contrarias, & exercitus, ut omnia quæ fierent ab inimicis viderentur, & hoc potest fieri in omni distantia qua desideramus, &c.* saith Roger Bacon in his *Perspectives*.

Geographical  
Garden.

It is propounded by a man ingeniously enough conceited, as a Device nothing besides the Meditation of a Prince, to have his Kingdoms and Dominions, by the direction of an able *Mathematician*, Geographically described in a *Garden Platform*, the Mountains and Hills being raised like small Hillocks, with Turfs of Earth; the Vallies somewhat concave within; the Towns, Villages, Castles, or other remarkable Edifices, in small green Mossie Banks, or Spring-work, proportional to the Platform; the Forrests and Woods represented according to their form and capacity, with Herbs and Stubs; the great Rivers, Lakes, and Ponds, to dilate themselves according to their Course from some Artificial Fountain, made to pass in the Garden through Channells, &c. All which may doubtless be Mathematically counterfeited; as well as the *Horizontal Dial*, and *Coat-Armour* of the House, in *Exeter-College Garden*.

It is known too, That a Gentleman of good Note not far from this Place, caused the like *Geographical Descriptions* to be curiously wrought, upon his *Arras*, wherein he beholdeth the Situations and Distances of the Country, as truly and more distinctly than in any *Map* whatsoever.

Geographical  
Playing-  
Cards.

The Author of the *Compleat Gentleman* telleth of a Pack of *French Cards* which he hath seen; the four *Sutes* changed into *Maps* of several Countries of the four Parts of the World, and exactly coloured; for their *Numbers*, the Figures 1, 2, 3, 9, 10, &c. set over their Heads; for the Kings and Queens, the *Portraictures* of their Kings and Queens, in their several Country *Habits*; for the *Knives*, their *Peasants* and *Slaves*, &c.

It is certain, that the greatest and most publick Affairs of any *State*, have their dependence upon foreign Cases past; or especially present: There is not so great an alteration in the Whole, as some Men think. The Carriage of Matters in Times by-gone, are not so unlike the Things we now presently do, as not to give us aim at the least. The *Great* is the same *World*, as the *Little* is the same *Man*, though now more stricken

in

in years; and moreover the Comparifon failth in this, that in every Age some Men have attained to their own ripenefs, though to that of the *Whole Great Man* none could, but the *Grandeers* of the Prefent. It yieldeth thus much, that the *Face* and *Picture* of all Instant Actions may be feen by reflection in the Future; or if the same Age look upon the *Turk*, or *Venetian* upon us, and we upon them, the like, or not much lefs, will be the neceffities of *Converfation* with *Record* and *Story*. There can be nothing done in that, without an Interview of the Places, which muft needs be feen either with our own Eyes there, or with other Mens in a *Map*.

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**F I N I S.**

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